

**THE INFLUENCE OF *WANGTTA*
ON GOD – IMAGES OF KOREAN CHILDREN
- A PASTORAL ASSESSMENT -**

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APRIL, 2003

DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature:

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ABSTRACT

The need for this research arose from the phenomenon of *Wangtta* which has recently become a widespread form of anti-social behavior. It causes tremendous stress to Korean children, especially affecting primary school children who are emotionally very vulnerable and who still are in the process of forming their self-image and worldview.

The dissertation is an attempt to investigate the social and cultural phenomenon of *Wangtta* in order to provide some help to parents, teachers and pastoral care takers concerned with meeting the needs of children who are victims of *Wangtta*. *Wangtta* is an extreme form of violent peer pressure which includes physical and verbal assaults. It takes the form of peer group tyranny. Individuals vent their anger, frustration, and feeling of defeatedness on victims among their own peers. Their aim is total excommunication of an individual from the group. In this way they achieve a distorted sense of superiority. *Wangtta* seems to be the outcome of confused identity and devastated spirituality resulting from the impact of clash between conflicting cultures, worldviews and spirituality. The phenomenon of *Wangtta* should there be assessed against the background of Shamanism, Confucianism and Buddhism. Thus the reason for cultural and systemic approach. Empirical research, using questionnaires, showed the self-image of Korean children to be extremely weak and fragile due to existing cultural processes of change and transformation. The basic hypothesis is that in terms of a theological anthropology, self-images and God-images are interrelated to each other and to such a degree that they greatly affect the person's ability to cope with severe crises in life.

In order to help children to establish a healthy self-image, pastoral care should focus on the reframing of God-images. The establishment of appropriate God-images will not only promote more constructive and purposeful coping mechanisms by children, but will also change their attitude to life. The God-images of children have to be represented, redirected and reframed according to a worldview determined by Christian spirituality.

The outcome of this dissertation is that pastoral care to the phenomenon of *Wangtta* implies a God-image determined by a theopaschitic stance in pastoral theology: i.e. the notion of a suffering God.

The dissertation opts for the notion: God as a Soul Friend and a Partner for life. Pastoral care to the phenomenon of *Wangtta* therefore implies a God-image which can foster hope and grant forgiveness.

The dissertation stresses the importance of the cross-cultural and spiritual dimension of pastoral care within the postmodern culture of the Korean society.

OPSOMMING

In die lig van radikale sosio-ekonomiese en kulturele verskuiwings gedurende die laaste gedeelte van die twintigste eeu, was die Koreaanse samelewing onderworpe aan ingrypende transformasieprosesse. Die impak hiervan het aanleiding gegee tot 'n unieke anti-sosiale gedragspatroon onder veral kinders, genoemd: *Wangtta*. Vanweë uitermate stres en 'n gevoel van onbehae onder Koreaanse kinders, fokus die navorsing op laerskoolkinders wat op emosionele vlak uiters weerloos en ontwrig is.

Die navorsing fokus op die slagoffers van *Wangtta* ten einde pastorale hulpverleners en ouers in staat te stel om sulke kinders te versorg en te beraad. *Wangtta* word beskryf as 'n ekstreme vorm van sosiale geweld en groepsdruk. Vanweë verhoogde fisieke en verbale geweld verkeer die slagoffers van *Wangtta* onder buitengewone emosionele druk. *Wangtta* word beskryf as 'n unieke Koreaanse gestalte van groepsdruk en sosiale geweld as gevolg van die wisselwerkende verband tussen postmodernisme en die religieuse tradisies soos Confusionisme, Shamanisme en Boedisme binne die Koreaanse kultuursituasie. Die verskuiwing van 'n mono-, hiërargiese kultuur na 'n gesekulariseerde postmoderne en globale kultuur het 'n geweldige impak op gesinstrukture gehad. Binne 'n kultuur waar skaamte 'n groot rol speel, is *Wangtta* beskryf as 'n psigo-sosiale reaksiefenomeen wat impakteer op die selfbeeld van kinders en hul spiritualiteit. Met behulp van 'n empiriese ondersoek is die uiters brose selfbeeld van Koreaanse kinders beskryf.

Die basiese hipotese van die navorsing is dat binne die raamwerk van 'n teologiese antropologie, daar 'n direkte wisselwerkende verband tussen selfbeeld en Godsbeeld bestaan. 'n Dergelike Interaksie bepaal deurslaggewend kinders se geloof [spirituele identiteit] en hul hantering van lewenskrisisse. Die basiese argument van die proefskrif is dat 'n toepaslike Godskonsep en 'n rekonstruksie van Godsvoorstelling in die pastorale beradingsproses, kinders kan help om meer konstruktief en doelgerig binne sosiale transformasieprosesse op te tree.

Op pastoraal-teologiese vlak bevind die proefskrif dat 'n wegbeweeg van 'n outoritêre en outokraties-hiërargiese Godsbegrip na 'n meer patosvolle Godsbegrip, kan bydra tot die heling van persoonlike identiteit. Die proefskrif sluit aan by die teopasitiese

paradigma, naamlik die konsep van God se weerloosheid, God se Vriendskap en Sy identifikasie met ons lyding. God as Vriend en Lewensbondgenoot, Lewenspartner kan slagoffers van *Wangtta* help tot 'n nuwe toekomsgerigte en hoopvolle lewensoriëntasie. Die pathoskomponent in kinders se Godsbeeld, kan daartoe bydra dat die konsepte van genade, vergifnis en versoening opnuut nuwe betekenis kry in 'n pastorale krisisberading aan beide die slagoffers en die oortreders [skuldiges] van *Wangtta*. Die beskrywing an die fenomeen *Wangtta* beklemtoon die belangrikheid van kruis-kulturele pastorale berading binne die Koreaanse konteks met 'n herformulering van die spiritualiteitsdimensie in die lig van 'n pastorale Godkonsep-rekonstruksie.

Dedication

This thesis is dedicated to Rev. Ezra Sang Beop Shim,
Who stands still, like a deep-rooted tree stands firm in the storm,
Who endured without loosing smile in the middle of utmost trial of life
as he knows the living God, the Lord of history,
And, who challenged, supported and encouraged me gently,
Without the support of his time and love
This day would have not come.

To him,
My husband and dearest friend,
Companion of spiritual journey,
Partner for the service of Lord,
I attribute great thanks, respect and love.

Acknowledgement

To my God the Lord Jesus Christ, “to him who is able to keep me from falling and to present me before his glorious presence without fault and with great joy – to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.”

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I deeply ended to **the numerous young children** whom I met through the counselling session, with their pain and joy, I could grasp the reality of children.

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GENERAL BACKGROUND

1. MOTIVE AND INTEREST

For last 21 years the researcher has lived in various places: in Philadelphia, USA for nine years, Stellenbosch RSA for five years, then back in her home country of Korea for seven years. During that time the researcher has seen different ways of living, different pains and joys of people, and different ways of thinking, and different national traits. The various societies had individual ways of coping with the difficulties and troubles of life. The researcher observed that national traits differ as greatly as the related cultures and that they influence the ways of dealing with problems of life.

When the researcher returned to Korea, she initiated counselling sessions at a primary school. There was a desperate need in Korea for counseling for children in order to help them deal with both major and minor problems. Children were eager to attend these counselling sessions. The School principal thought counselling would be a great help for the children and prepared a very pleasant counselling room. A counselling box was set up so that children could hand in request forms for counselling. Every week about 15-20 cards filled up the box. As classes ended earlier on Wednesdays, the counsellor opened a counselling session that started at lunchtime and ran for several hours. As time went by, she had to offer extra sessions on Tuesdays and Fridays or Saturdays, too. The request cards were sorted into themes and once in a while the researcher opened a group session for similar themes like friendship, study pressure, and peer pressure. In five years she has seen more than 400 children. She also counselled about 50 junior high school students for one-and-half years.

During this time, she noticed that many of Korean children, especially during primary school period, often lost heart and easily had their self-images dented through minor accusations by their friends, parents, and teachers - even if the accusations were not justified. The children often assumed a sense of uselessness or guilt at the mockery or blame levelled at them by their peers, and from this would develop a sense of inferiority. The children became frustrated and depressed, occasionally venting their anger and bitterness upon other people. They were then merely labelled as ill-tempered or troublemakers. Alternatively, they bowed to the threatening and kept appeasing the bully with bribes, begging him/her not to bother them anymore. As a further alternative, they would try desperately to be included within the "popular

group". The children did not, however, try to solve their problems properly with the help of parents or teachers. Predictably, the situation only caused them to become trapped in deeper troubles and even to experience helplessness and hopelessness, which eventually gave way to depression, school failure, psychosis, dropping out of school, moving to another school, and in some cases, attempts at suicide. However, when the proper and sensitive pastoral care was provided, they soon recovered from these damaging experiences. Their resilience was quite amazing. They could be back to their normal, cheerful selves with a little bit of help provided through listening and the provision of a new perspective and a vision of hope. The researcher also observed that, when the situation repeated itself and the children's stress became severe and there was no proper timely help or pastoral care, it would affect their whole personality, especially their spirituality, and they could not regain their equanimity. The quest for timely and sensitive pastoral care for children is therefore urgent and indispensable.

During the researcher's counselling experience in a public primary school and junior high school, she encountered some neglected and deserted children who expressed bitterness and anger at the whole world around them. One 4th grade boy, who had performed well, considering his frequent absence from school, was deserted by his mother who ran away from home after his father had been paralyzed from the chest down owing to an accident at work and had become an alcoholic. The boy had to wait on his father and was often beaten by him. The boy often left home and stayed with neighbourhood gangs, doing some errands for them and sniffing glue with them. He even stole from houses and offices nearby. He ground his teeth while telling the counsellor about his mother. He said that he would destroy and kill anyone who bothered or physically attacked him. The only reason he went to church was so that he could obtain snacks and food on Sunday. The counsellor held his hand and prayed saying that God knew his situation and wanted to help him through the counsellor and through other people. (Later when his father was placed in a rehabilitation centre, the boy stayed at the home of one of the church deacons). He did not deny God's existence, but said, "He hates me". And when the counsellor asked him "Won't you be a good Daddy when you grow up and have a son?", to her surprise, he answered, "I have to hit him, since I was hit so often; I have to take revenge". It was really sad to see the effect that his experience at the hands of his father had had on his God-image and self-image.

The primary school period is very important for the developing child in establishing a healthy self-image and God-images. The researcher's assumption is that the Korean

Children's weak self-image and inappropriate God-images have been strongly influenced by Korean Culture, which together with Korean society, has undergone a drastic social change, and by the devastating impact of Postmodern Culture. Thus, the researcher would like to scrutinize the nature of Korean culture, the influence of swift social transformation, and the impact of Postmodern culture on children's self-image and God-images. Originally, the Korean God concept was quite positive and the Korean God, who is represented as heaven, drew near to human beings from the very beginning of Korean history, as can be seen in the Korean National founding myth. As Underwood (1910:131) has commented, Koreans held a monotheism, that is, "henotheism (heaven worship within nature worship [polytheism]). The Korean Heavenly God was somewhat different from other gods, He was considered as lord of heaven, supreme God". But, with the hard life that resulted from continuous wars, Koreans believed that their God had become aloof from them and was not concerned for their well-being any more. As a result, their God-image has deteriorated and their religion has changed into the polytheism of nature worship and fatalism.

2. RESEARCH PROBLEM

The researcher agrees with the view of Larry Kent Graham (1992:13) that "the human being as a social being has to be understood in the natural, cultural, social, and personal context". Therefore, to understand the self-image and God-images of Korean children, Korean culture in transformation has to be examined first. Chapter 1 sets out the particular development of Korean culture in the course of time, that is, its basic philosophy, religion, life-style, mindset are clarified. Then the dramatic process and enormous impact of social change is investigated: the swift industrialization, modernization and globalization, and postmodernization. Finally, the result of drastic social change, that is, confusion and de-traditionalization, and the ensuing gigantic generation gap, will be dealt with.

In Chapter 2, the nature of Postmodernism, which has swept over Korean society as a whole in such a short time and shaken and uprooted its basis, will be scrutinized. The influence of Postmodernism on the spirituality of children and their families will be dealt with, since the researcher assumes that the sudden and gigantic impact of Postmodernism has doubled the severity of children's problems. The reasons for children's stress in the context of society and of family life, as well as the dynamism of the Korean family, will be examined. Then follows an exploration of the distinct problems of children that are revealed through deviations in juvenile behaviour such as star worshipping, school violence, *Wangtta*, suicides and attempts at suicide,

involvement in violent crimes and vandalism, engagement in decadent forms of entertainment to earn quick and easy money, and homicide.

In Chapter 3, the issue of spirituality, which is revealed in the *Wangtta* problem, will be dealt with. First of all, the meaning and role of spirituality in postmodern society will be examined. The nature and the dynamism of *Wangtta* and the interplay of the phenomenon of *Wangtta* with the spirituality of Korean children will be investigated. Then, the self-image and God-images of Korean children will be surveyed in detail, drawing on a questionnaire that was used. The core of spirituality can be summarized as the awareness of the presence of God.

In Chapter 4, the developmental process of forming self-image and God-images, and the nature of pastoral care in postmodern society - especially for children, will be scrutinized. In particular, the role of pastoral care to *Wangtta*, which is one of the symptoms of destroyed spirituality, will be examined. The role of God-images in interpreting the meaning of crisis, and in searching for the solution to the trouble, will be dealt with.

Korean children are under enormous stress. Korean Society strives to attain the latest level of technological development, and demands the next generation achieve beyond their ability. Korea is a small country with a large population, so population density is very high,¹ and as opportunity is limited, competition is fierce. The education offered is not holistic education aimed at developing a whole mature personality, but only at producing elites equipped with proficiency in the latest technology and skills. What is demanded of the next generation is that they obtain the highest score, that is, achieve academic excellence. Yet, the educational system is not modernized and students feel their education is absurd, not relevant to their context. Further, the adult's mentality, especially the teacher's educational philosophy, is still pre-modern and tends to ignore the claims and needs of the students. The system and method of school discipline is somewhat tyrannical and demands obedience from the students without listening to the reasons for their objections.

In the midst of this pressure, teenagers are at their most sensitive period and are susceptible to deviant behaviours. The most typical example is so-called *Wangtta*, which is an unique Korean cultural phenomenon. *Wangtta* is a kind of group assault

¹ population density in 1999 is 472 persons per km² (cf. USA 28.7/ km², South Africa 35.6/ km², UK 243.4/ km², Japan 335.3/ km²). S.V. Korea, South. 2000 Britannica World Data, 2000 Book of the year, Encyclopedia Britannica.

by teenagers on one of their own peer group. It constitutes deviant means of dealing with the overwhelming pressures, stresses, and injustice common in the society. It is widely spread throughout Korea, ranging from cities to countryside. In any society, there has always been bullying among teenagers but, in Korea, the problem is that this *Wangtta* phenomenon is spreading even among primary school children who have not yet established their self-image and God-images. Therefore, *Wangtta* has had devastating effects on primary children. The *Wangtta* phenomenon has to be examined and scrutinized as a most severe and persistent form of peer pressure. It drives the victims to commit suicide or to give up on life while overwhelmed by their feelings of helplessness and hopelessness.

Wangtta has had a devastating effect on the spiritual dimension of children's development. The self-image and God-images of children under severe pressures and stresses are distorted and twisted and they vent their anger and frustration on their own friends. In short, the children pick on one of their own peers and ignore or even ostracise him/her and inflict verbal and physical assaults on the victim. *Wangtta* is a kind of social ostracism that aims at humiliating the victim. The perpetrators are actually looking for a scapegoat among themselves on whom they can offload their own feelings of frustration, helplessness, hopelessness and severe stress. They experience relief at seeing the victim's suffering because what they inflict on the victim is a kind of revenge against their own defeated feelings of inferiority and overwhelming helplessness.

Because of the shocking impact of the teenagers' deviant behaviour, scores of studies have been undertaken, and studies on the infants and toddlers have made great progress. But studies on primary school children are relatively scarce². However, as the researcher reflected on her experience, it became clear that actually the problems began to form during the primary school period and developed further in the junior or senior high school period. Therefore, when the problem emerged on the surface, it was already too late to remedy. Thus, if there is no sensitive pastoral care for primary school children, the solution to the problem in the teenage years costs too much or is simply unattainable.

² May be, since the primary school period is called latent period in Freudian school, therefore many people think the children in primary school period are too safe and well tamed to cause troubles.

3. HYPOTHESES

The researcher has lived last 15 years in Western society without having any direct contact with Korean society. Her training for pastoral care was Western and she had to find a point of contact with Korean children in their Eastern society. Although there is some distinctiveness in each culture, there is also the commonality of human culture. Therefore, the first hypothesis is that counseling across cultures is possible if there is a genuine and careful understanding of, and a sensitivity and respect for, the other culture. This thesis is a trial to apply the Western principles and method of pastoral care to Eastern Korean children. Moreover, the difference between Western and Eastern society used to be quite significant in many ways: ways of thinking, culture, history, tradition, and philosophy. However, because of the processes of rapid globalisation: enormous exchanges of information, transportation, and trade, intensified by the invention of the computer and its active establishment of internet networks; the earth is being reduced to a global village. As a result, the huge division between East and West is decreasing and the quest for effective cross-cultural counselling is no longer an exaggerated claim. Rather, in a fast developing country, especially one such as Korea, it is the gap between the generations within the same society, sharing the same history and traditions, that becomes enormous and causes social problems and troubles. It might not be too much to say that the principle of cross-cultural communication is needed to deal with the issue of "communication between generations" within same society.

The invasion of postmodernism into contemporary society has changed the nature of society into that of a postmodern society. The problem of postmodern children lies not simply in *Wangtta* or in deviant behaviour but in the disarray of their relationships and damage to their Spirituality. Only when the problem of the human being is dealt with on the spiritual dimension also, is healing possible in the proper sense. The disease of contemporary people, especially youth, is that their key relationships are disturbed and in confusion: the relationships with God, with self, with parents and friends, and with the world. The second hypothesis is that, in terms of theological anthropology, the self-image and God-images greatly affect the person's potential to overcome his/her problems in life. Helping children to establish a healthy self-image and to acquire appropriate God-images will accelerate the healing process. And the establishment of a sound self-image through having appropriate God-images at the right time, according to the child's developmental process, can even constitute preventive treatment for any future crisis experienced by the individual. Therefore, establishing appropriate God-images will not only promote more constructive and purposeful actions by children but will also change their attitude to life, their view of

problems and of other people. The appropriate God-images will eventually instill hope and foster faith development.

The drastic social change resulted from swift industrialization and the influence of Postmodernism has harmed and destroyed the self-image and God-image of the children. In mass culture, the meaning of individual can be minimized and be manipulated by mass media, as a result, the view of person as someone bearing the image of God is easily overlooked. Therefore, the third hypothesis is that the God-image of children has to be redirected according to the Christian view so that it can assist in improving their self-image and ultimately be the source of healing for them. Korean family problems including problems between spouses, and between parent and children, that show the symptoms of “demolition of family,” have arisen not because of a lack of or the amount of love but because the family members do not know how to express their concerns and love, owing to a lack of time and owing to the ignorance of how to express their concerns. There could then be healing amongst close relationships of family and friends but only through achieving *shalom* by way of exercising forgiveness and reconciliation, and activating communication and evoking understanding all the parties.

4. METHOD

The method will be a combination of theoretical and empirical study. Firstly, a literature study will be undertaken using the comparative method. The nature of Korean culture, the influence of Postmodernism on Korean society, the developmental process of children’s spirituality, and the pastoral counselling theories will be critically analyzed using the psychological-social-theological method. However, pastoral care and counselling is part of pastoral theology, which is included in practical theology. Practical theology is included in theology, which is related to church praxis. Therefore, this research is based on the theological anthropological perspective of understanding human problems and relationship.

Secondly, through questionnaire (chapter 3) which constitutes the participatory observational method, the Korean children's self-image and God-images will be explored. Then, how these images are formed and what influence they have on the children’s problem solving ability, and how these factors work through their family systems will be examined. The age level of children examined will be that of primary school children, 6-12 years, who are in the process of forming their self-image and God-images. At this age they still have quite a significant potential and capacity for

change, and are relatively easy to communicate with. The resilience of children, the capacity to recover from crisis and regain normalcy is excellent. However, if they are not carefully and sensitively taken care of, the consequences of their early childhood troubles when they reach the teenage stage are too much to bear. In addition, to understand the children more effectively, the boundary of study has to be extended into the whole family system. Also, group therapy through workshops is very important. This therapy is essential to the process of healing as it enables children to analyze their problems, to widen their views, and to form and redirect their self-image and God-images.

1) Research Approach and Goal

The research approach comprises a descriptive research that is designed to describe the pattern and situation of children's behaviour. This research was undertaken to obtain a general idea about the real condition of primary school children, regarding the *Wangtta* phenomenon, their self-image and various God-images.

2) Research Design

Some questions regarding self-mage and God-images were selected from the questionnaire of Ana Marie Rizzuto (1979) who scrutinized the process of the formation of God-images in children. Some questions about reactions to *Wangtta* were added on the basis of the researcher's own experience with children. In the questions, multiple choice was permitted, and space was provided for additional opinions of the children as well as their own answers and reasons of their answers. The researcher allowed them to exercise their full choice by allowing them to write their own thoughts in their own words. Later, during the stage of analysis, there were too many options and they had to be resorted into various categories. However, it was good to know the real ideas of the children without making them feel obligated to choose only from among the given choices.

The research was conducted at Chong Sol Primary School, which is situated at Boondang-gu, SungNam-city, Kyunggi-province, 40Km south from the border of Seoul, capital of South Korea. Boondang is a planned city of 400,000 inhabitants, with new multi-storey apartment buildings and wide roads in a newly developed area. The general living standard of Boondang citizens is mid-high class with professional jobs. But Chongsol primary school is located in an area where upper class, upper middle class, and lower middle class and even lower class people are all mixed

together³. It was advantageous to obtain samples covering the whole social spectrum from lower class to upper class children. Chongsol primary school is a public school with about 2500 students.

5. OUTLINE

The dissertation consists of four chapters besides General background, Introduction, Conclusion, Appendix (which includes the Questionnaire), and Bibliography. The outline of the thesis is as follows:

GENERAL BACKGROUND

INTRODUCTION

CHAPTER 1: THE KOREAN CONTEXT: CULTURE IN TRANSFORMATION

CHAPTER 2: THE INFLUENCE OF POSTMODERNITY ON THE SPIRITUALITY OF KOREAN CHILDREN AND THEIR FAMILIES

CHAPTER 3: THE INTERPLAY BETWEEN THE PHENOMENON OF *WANGTTA* AND THE SPIRITUALITY OF KOREAN CHILDREN

CHAPTER 4: THE ROLE OF GOD-IMAGES ON THE SPIRITUAL FORMATION OF KOREAN CHILDREN IN PASTORAL CARE

CONCLUSION

APPENDIX

BIBLIOGRAPHY

³ At the time of Boondang city planning there was a slum in Sungnam city, and government moved some of slum habitants to the southern part of Boondang, that is Chongsol village. But, Chongsol village is surrounded with mountains, and mountain side became very popular for huge mansion type of apartment because of good view and quietness and clean air.

INTRODUCTION

As a child counselor, mother, and Christian, the researcher has a vision that the children on the earth, recover their original condition without scars on their heart and wrinkles on their spirit, and fulfill our Lord's will, and that the homes of the earth regain their original goal without friction and division within their structure, and fulfill our Lord's plan.

When the researcher meet Korean children, they remind her of an image of ripped off and crushed paper with deep creases. Those deep creases or wrinkles are the scars on their bodies and hearts and the wrinkles on their minds and spirits. Then the researcher saw a vision: with a light, very bright light, light of spirit, the deep wrinkles began to be smoothed out. Then, the beautiful paper was restored, with vivid color without any wrinkle or scar. Then there came a scissors and cut the paper, and behold, there came into being a beautiful flower made of paper. Yes, with that light, light of Holy Spirit, the children will be perfect and superb. They will be the instruments of the Lord to perform His Will. Adults often think the children stupid and push them aside, ignore and despise them, but the Lord called them "chosen people, a royal priesthood, a holy nation, a people belonging to God" (1Pet.2:9). Yes indeed, with that vision in heart, the researcher meets the wrinkled children, even today. Korean children are caught in the middle of swift industrialization and crushed by it. They are disheartened by severe competition, by their parents' too high expectation of them, and by the adult's cold indifference and neglect.

As we go on our life's journey, we are bound to meet joyful and happy times as well as hard times and troubles. We cannot help but experience the joy, pain and sorrows of life. However, even though we all meet the similar troubles and crises, some people can get over them quite easily while for others they turn out to be a deadly wound. In D. Louw's interesting book entitled *Illness as crisis and challenge*, he contended that illness can constitute a crisis but at the same time a good opportunity for developing into a mature person if the individual has a healthy world view and appropriate God-images. Louw (1994:i) wrote, "The crisis of illness can be an opportunity for growth in life skills and faith, depending on the patient's frame of reference, perception of life and understanding of God". Like illness, any trouble and problem of life can be not only a serious crisis but also a positive challenge to become a more mature person with a deeper understanding of life and of other people, if very genuine and sensitive pastoral care is given at the time of the crisis. That is, if a pastoral counsellor can help the individual to achieve more balanced, wider and sound view of human life and

world, and to have a more appropriate understanding of God, the creator and Lord, then the person can recover from that trouble more easily and faster.

Therefore, proper and sensitive Pastoral Care should be provided. Humans have a right to a happy life because God's will for them is happiness in the world that He created. In particular, if a crisis or trouble occurs early in a person's life, the importance of pastoral care never be overemphasized. Usually children know, at least vaguely, what is going on around them, but compared to adults, are not adequately equipped to respond to the troubles of life; they feel anxious and, moreover, helpless and hopeless, and tend to give up on life easily. They often even misinterpret the situation and meaning of the hard times they are enduring because of their lack of knowledge and logic, and the narrowness of their perspective and poor responsive skill. Therefore, their behaviour soon has them labelled as "troublemakers". As a result, without a timely, sensitive care, a small bud of life might be withered without blooming and the child will spoil his/her life at the very outset. Besides, most of an adult's problem is rooted deep down in his/her childhood and, sometimes, has been accumulated and been transmitted for a couple of generations. It is quite hard for an adult to change a life-long concept or prejudice but, for children, their self-image and God concept is still forming and is flexible. Therefore, it is fairly easy to change a child's self-image and develop proper God-images. This facility emphasizes the importance of the pastoral care during the childhood period. Erikson also acknowledged that the primary school period is a crucial time for the construction of a healthy self-image.

The researcher has witnessed the resilience of children in their restoration to normal life after solving the heavy weight of their problem. Usually, children come to the counselling room with their heads down and shoulders drooping because of their problems or worries but, in most of the cases, with a little bit of expression of their pent-up emotions, with a slight change of perspective or hint of solution, their faces fill with smiles and heads and shoulders are up again and they go out of the counselling room hopping and skipping. With a small amount of effort and sensitivity, the children could regain their original "shape". If they were able to recover with help, then definitely, the memory of that recovery will be a lifelong source of strength for them in any future experiences. The earlier the provision of the pastoral care, the better. If a child is cured and grows up to be a mentally healthy adult who can help someone else, then the future of that society has dawned, because pastoral care or treatment for a child is the beginning of the cure of the world.

However, nowadays in Korea, attempts at suicide by youths and children take place quite often and startle Korean Society. For example, a group of junior high school girls jumped from the top of a high apartment building to protest against the excessive corporal punishment (too stern reprimands) of their teacher in response to their misbehaviour (1999. 5. 12. Joongang Daily Newspaper). In Western Society, most youngsters tend to retaliate or stand up to their teachers or other adults if they experience unfair reprimands or too harsh treatment. In contrast, Korean children reply to their teachers or adults by evoking social criticism, that is, turning the blame of the public onto their teachers or adults indirectly through reckless behaviour, such as hurting themselves and attempting suicide.

A sixth grade girl swallowed poison because of extreme peer pressure, *Wangtta*, from her classmates, and left a five page letter of accusation addressed to her classmates (Choong-Ang Daily Newspaper, 15 Oct.1998). A fourth grade boy jumped from the 4th floor of a building and died because, on a school excursion, his friends mocked him for being a “fatty” (Joongang Daily Newspaper, 8 Nov. 1996). A sixth grade girl committed suicide because she failed the Science Efficiency test (Joongang Daily Newspaper, 26 June, 1996). One eighth grade girl cut her wrist with a blade in the bathroom because of her classmate’s gossips that she had cheated to win first place in an exam (Joongang Daily Newspaper, 30 Sept. 1997). One 5th grade girl killed herself with insecticide because her classmates cast suspicion on her as the one who stole the teacher's cellular phone (Joongang Daily Newspaper, 8 Nov. 1998). One 3rd grade deaf girl was moved from a school for the deaf to a normal public school, since her parents thought she could cope well with normal children because she was excellent in the deaf school. But when the children made fun of her, she killed herself after writing the following in her diary: “It was so noisy, my classmates made fun of me; I felt dizzy, I cannot stand it any more”. Although she was deaf, she described her situation paradoxically as “noisy” (Joongang Daily Newspaper, 27 June, 1997). As is usually the case, the behaviour of children and youth is somewhat impulsive. However, if they only realised that there might be someone they could talk to and there might be a solution to their problem, they would not end their life like that.

Howe (1995:12) stated, “the differentiation of pastoral counseling from other forms of psychotherapy is a Christian understanding of human existence under God, generally referred to as ‘theological anthropology’”. In terms of theological anthropology, the human being was created in God’s own image and received God’s breath of life. This shows that the human being is dependent upon God, is a spiritual being, and is in a unique personal relationship with his Creator God, which distinguishes him from

animals. Therefore, the spiritual dimension has to be included in an understanding of human problems, especially in the disturbing postmodern culture. In the theological anthropological perspective of pastoral care, the potential to overcome a problem or hardship depends on the healthiness of self-image and beyond that on the adequacy of the God-images that the person has. If a person thinks he/she is a valued and adequate person, and considers God thinks him/her still to be precious, then that person will at least say 'NO' boldly to those who hurt him/her and will try to find a solution without being disheartened. But, if a person has a low self-esteem and stern, harsh God-images, he/she will easily lose heart, and it will be really hard for that person to get over a problem. Moreover, if a person thinks that God, as a good shepherd, friend, saviour and comforter, is supporting him/her and everybody is cheering him/her up, then he/she can recover from that hardship relatively easily. Therefore, actually, developing a proper God-concept and images and establishing a sound self-image is seen to be the core of pastoral care for children.

During the five years that the researcher spent as a primary school counsellor, she noticed that the main issues of children's counselling were 1. friction between friends 2. academic achievement 3. heterosexual friendship 4. discordance between teacher(s) and children 5. family problems. The researcher found that most children tend to tolerate someone else's wrong doing against them, and easily yield to someone else's threatening without proper counteractions. Children easily feel helpless even when they encounter a small amount of hardship and trouble. The researcher noticed that lack of proper self-esteem and twisted God-images were at the bottom of their helplessness and yielding to someone else's threatening. They tend to think that because they are no good, no one is interested in their trouble, and they have no body to talk with to work out a solution. Sometimes, they think that their parents are too busy to be bothered with their problems, or even if they tell their parents what has happened to them, their parents will be angry with them for being stupid!⁴ Ultimately, the adult's reaction chases the child away.

⁴ Korea is a small country with large population. And it is a very fast developing country and latest newest technology leads its economic development. As a result, it is a highly competitive society. The issue of society, is "someone invented the never-heard-of-newest-technology". However, with long history and tradition, in some sense, is a hierarchical society. In researcher's opinion, in Korea, even adults are not free from competition, in many cases adults worry if some one might catch up or go over what they established. As a result, they cannot be relaxed because they are busy worrying someone might step on them and go ahead of them. Left behind means, they are under someone and were crushed on. Then, if they hear their children received unfair treatment or ignored, they apt to be angry, by transferring their children's stress on themselves and unable to have any mental space to feel with, comfort, and give proper and reasonable advices. Eventually they just burst their anger and frustration on their children.

In these circumstances, isolated from the adult world, children do not know how to cope with their problem, and, as a result, easily become subservient to the person who is causing them the problem, and so they yield to his/her demands. At first, they do not resist, but just hide away or keep the problem to themselves or they just tolerate the situation, wishing that it would go away, until they feel that they cannot stand it any more. Such a reaction might be the influence of fatalism in Korean culture. When the children think that they have had all they can take, they adopt an extreme reaction: killing themselves to hit back at the one who harms them. What is crucial here is that this cannot be called a "solution", it is giving up of their life through a feeling of overwhelming helplessness. By killing themselves, they are only trying to express their resistance and the wish to avenge themselves on the reason or cause of their trouble, or they are just wanting to draw public attention to their plight and to attribute blame to the wrongdoer. But the cost of demonstrating their resistance is too high. All that becomes apparent is that they lack courage, and that they have chosen a poor and destructive method of confrontation. They have to be helped to express their view or intention properly, and to grasp a sounder and more balanced view of themselves and of God.

Incidentally, the developmental process of forming the self-image and God-images are intermingled. We will examine the relationship of self-image and God-images more fully in chapter 4. These God-images and self-image are basically formed in the childhood period through the interaction with the significant adults or caregivers, that is, through the social process of enculturation. Steffenhagen (1990:43) contended, "we cannot develop an effective therapy unless we understand what in our culture contributes to the development of good self-esteem or hinders its development". Therefore, the influence of culture on the formation of a child's self-image and God-images will be investigated in Chapter 1 and Chapter 2.

Korean culture was formed under the enormous influence of Confucianism, and its first regard is the commonwealth of family and country, even at the expense of (individual's) personal happiness. "Individual" or "self" cannot be the main focus of Korean's thinking because of group-oriented personality in Korea. Furthermore, the ideas and voices of children and women are easily ignored because of their marginal status in Korean society. Moreover, through continuous warfare and poverty, and the indifference of the rulers to the needs of common people, the Korean populace fell into the grip of fatalism.⁵ Most of the common people in Korea simply accept their

⁵ The viewpoint that there is no other way, it is destined, it is our "Paljja" that is, fate: we are determined to be that way, that's our lot.

situation or circumstances as their fate without making much effort to change the situation. Personality is formed within the environment: in a family, in society, in a country, in a culture and in the world. Cultural differences produce different national traits and different personality types. At this point, Korean culture (cultural value systems, way of thinking, etc) has enormously influenced the formation of children's self-esteem, God-images and way of thinking. But Wade (1999:7) contended, "in Christ we recognize ourselves as responsible individuals who must give an account for our actions without pointing the finger of blame at society (Rev. 20:12)". Cultural influence is very strong, but the purpose of this research is, as Wade argued, to find a responsible way in which to redirect the establishment of a healthy self-image and God-images for Korean children. Therefore, in chapter 1, the influence of Korean Culture on the children's self-image and God-images will be examined. For that purpose, the Korean context will first be explored, namely, the process of cultural transformation; the nature of culture and national traits; and the impact of social transition.

CHAPTER 1

THE KOREAN CONTEXT: CULTURE IN TRANSFORMATION.

1. 1. SOCIAL CHANGE THROUGH HISTORY

1. 1. 1. The Old Age

The Korean peninsula protrudes southward from the northeastern corner of the Asian continent from which many powerful tribes and nations have emerged. The peninsula is surrounded by the large expanse of water between China and Japan. The Koreans trace their origins to the founding of the Old Chosun state by the mythical god-man, Tan'gun, in 2333 B.C. on the banks of the Taedong River, located in the northwest of the peninsula among the Yemaek tribe living in northern and northeastern China. According to the legend, there was one divine being named Whanin. He had a son called Whanung, who was granted permission to go down into the human world. On the earth, in a cave, lived a tiger and a bear that wanted to be human beings. Whanung ordered them to stay in the cave for 100 days, eating only garlic and herbs, and without looking at the Sun. The tiger failed because of his quick temper and the fierceness of his nature, but the bear endured, completing the prescribed time and finally turned into a woman. Whanung married the woman, and a son was born to them, Tangun, who became the first king of (Old) Chosun.

According to another national founding myth, Koguryo was founded by Ju Mong, the son of Hemosoo, the heavenly King, around the first century B.C. The people of Puyo, native to northern Korea, from whom Koguryo originated are a horse riding northern people. The religion of this state was the worship of heaven.

In the middle of the third century A.D., Paekche and Silla, three tribal states emerged as two monarchies, in the southwestern and southeastern parts of the peninsula. The divided period ended when the Kingdom of Silla conquered the others in 668 A.D, thus unifying the Korean peninsula. Korea remained a unified nation from that time until 1945 when it was artificially divided into two parts by the United States and the Soviet Union.

The Unified Silla Dynasty (668-932)

The Unified Silla Dynasty prospered through domestic and foreign trade with Tang China and with Japan. Scholarship in Confucian learning, mathematics, agronomy and medicine also flourished. Buddhism, which was introduced to the peninsula in A.D. 372, thrived and readily influenced the art especially architecture and sculpture producing a valuable cultural legacy. This period is known as "the golden age of Korean art"⁶.

1. 1. 2. The Middle Age

The founder of the Koryo Dynasty (932-1392) and his heirs consolidated control over the peninsula and strengthened its political and economic foundations by emulating closely the bureaucratic and land-grant systems of Tang China. The Dynasty witnessed nearly a century of prospering commercial, intellectual and artistic activities parallel to those of the Song Dynasty (960-1279) in China. Stimulated by the rise of printing in Song China, the Koryo Dynasty made great progress in printing and publishing paper production. The Buddhist canonical text was rendered by 80,000 woodblock engravings to provide the country with the power of Buddha as protection against from the attack of foreign enemies.

The aristocracy embraced Buddhism as their religion for spiritual fulfilment and personal happiness, and Confucianism for its political precepts and ethical principles. Buddhism continued to flourish under the Koryo Dynasty. Buddhist monks extended their power over politics, the economy and society during the latter part of the Koryo Dynasty. It was during this dynasty that the country became known to the West, hence the English name "Korea".

Yi, Sung-gye of the Yi Dynasty (1392-1910) called his kingdom as "Chosun" which literally means "Morning fresh" or "Fresh morning" or which can also be translated "Morning calm". Having witnessed the corruption of Buddhism in the Koryo Dynasty, Chosun proclaimed Confucianism as the national religion and persecuted Buddhism and its temples. However, Confucianism is more a philosophy than a religion. Under this dispensation, many people practised Shamanism, geomancy,

⁶ Encyclopedia Britannica, s.v. East Asian Arts, Unified, or Great Silla Period.

fortune telling and superstitious customs concerning the unknown spiritual areas of life.

Chosun society was dominated by a hereditary aristocracy, the Yangbans, composed of civilian and military officials. The Yangbans devoted themselves to the study of Confucianism, and through the civil service examination, monopolised public positions. This Yangban society flourished intellectually and culturally, especially during the reign of Sejong the Great. A royal academy called the Hall of Worthies (Chiphyonjon) was established, where bright young scholars engaged in study and research. In 1443 the Korean phonetic alphabet, Hangul was invented and completed under Sejong's direction. In the late 15th century, Korean scholars made original contributions to the theoretical refinement of Confucianism.

However, because of the strife related to the king's succession, the national strength deteriorated and could not resist the encroachment of Japanese pirates on the Korean coast. Later, the Japanese pirates even made occasional attacks on inland of Korea. Koreans have hideous memories of the Japanese general Hideyoshi's invasion of Korea 1592-1598, which resulted in the devastation of southern part of Korea. Palaces and public buildings were burned, cultural treasures were lost and destroyed, and scholars and artisans were taken to Japan, where they were forced to teach Korea's advanced technologies to the Japanese people.

In the 17th century, nomadic Manchu attacked Chosun and Ming China. Manchu later became Ching, China captured Seoul, and the king of Chosun surrendered unconditionally. A series of significant wars made a great impact on Korean society as a whole: common people were left in poverty while officials concerned themselves with their own advancement. To make up for the devastating loss, in the realm of scholarship, attention shifted from speculative theorizing to matters of practical concern. This approach was called Silhak, that is "practical learning school". The Confucian classics were examined critically and the need to foster commerce, industry, and technology and to study Korean history, geography, and language was stressed. Agricultural development such as irrigation system was introduced and increased agricultural production. However, the Silhak movement could not save the weakening country owing to the strife of partisan politics that caused the annihilation of the opposing party.

Mean while, in the mid-16th century, Korean envoys to China brought back with them a world atlas and books about science and Christianity. Some Silhak scholars had

converted to Catholicism by the late 18th century, before a single missionary had reached Korea. Later, even the common people were attracted to Catholicism, finding hope in the Christian doctrine of the equality of all people before God and a new source of peace in the Christian belief in life after death. The government began to persecute Catholicism in the belief that it defied the existing social systems, namely ancestor worship. At that time, Chosun remained closed to Western powers and maintained a stubborn policy of seclusion.

1. 1. 3. The Modern Age

Japan, with knowledge acquired from Western encroachment in East Asia, strengthened herself and began to realize its age-old ambition of the invading the continent. In the middle of various and severe foreign pressures, Korea had to sign treaties of commerce and friendship with many Western countries and so began a series of foreign power struggles. M. Deuchler(1977:1) described Korea at that time as follows: "her image was that of a country stifled intellectually by orthodox Confucianism, stagnant economically, and politically bound to the decaying Chinese empire".

Japan attacked Korea and in 1910 annexed Korea and turned it as a colony. Under the Japanese regime, Japan tried to erase every aspect of Korean identity, from the royal house to national language. Japan prohibited Koreans from using the Korean language, compelling them to use Japanese and even changing personal names into Japanese forms. Koreans were forced to worship the Japanese Emperor as a god at the Japanese Shinto shrine. The Korean resistance movement emerged sporadically but intensely. A turning point in Korean resistance movement came on March 1, 1919, when nationwide anti-Japanese rallies were staged and the Korean Declaration of Independence was read in Seoul. This stand was influenced greatly by precepts (the philosophy of equal human rights before God, the autonomy of each nation, and non-violent resistance) inculcated by the Christian Mission schools.

At the end of World War II, troops of the USA and Soviet Union marched into Korea to effect the disarmament of Japanese soldiers and left Korea divided at the 38th parallel. In 1950 the Korean Civil War broke out, resulting total destruction. However, from that total devastation, president Park, Chung Hee began a series of Five Year Economic Development Plans. Koreans achieved not only recovery but also brilliant economic and industrial development within a short time. Korea

transformed itself from a poor agrarian society into one of the world's most highly industrialized countries.

The government remained in control of the industrial development process, giving significant support to the large-scale projects of the emerging giant corporate conglomerates called *chaebol*. The urgent need for strong leadership to ensure swift industrialization and political stability gave rise to a series of military dictators. But the collusion of politicians and *Chaebols* resulted in a wide range of corruption and the accumulation of wealth even by illicit means.

Finally civilian government was established in 1993. And now, two ideologies that were presumed to be hostile, communism in the North and democracy in the South, have turned to each other desiring the reunion of their country. The Summit of North and South took place in Pyong-yang on June 13-15, 2000. A new arena is beginning to open, changing from confrontation to coexistence, from division to unification, from antagonism to reconciliation, from struggle and strife to peace, and from enmity to friendliness and companionship by the exchanging of visits of separated families, by supplying economic aid, and by cooperation on major projects such as building up the train services connecting north and south, with the vision of reaching up to China and Russia and even to Europe. Lately, at the Olympics 2000 in Australia, North and South Korea paraded side by side under one name "Korea", at the opening and closing ceremonies.

In summary, Korea has a long history that has produced an exuberant cultural heritage. Koreans take pride in their long history as an independent nation with one culture and language of their own. They are proud of their uniqueness, their advanced civilization and their resilience in recovering from loss. They take pride in the fact that they have surmounted overwhelming suffering and obstacles. Considering Korea's geographical and political location, its survival is an accomplishment of no small measure. This historical background provides a strong basis for a sound and healthy self-image for Korean children.

1. 2. THE INFLUENCE OF RELIGION ON CULTURAL FORMATION

Eugene Nida(1954:28) defined culture as "all learned behavior which is socially acquired, that is, the material and nonmaterial traits which are passed on from one generation to another". To understand Korean culture, it is necessary to survey Korean religion and philosophy as the backbone of culture.

C.A. Clark(1961:6) stated, "Religions grow as men grow; they are living things which develop as they meet felt needs, and die when they fail to meet them. Not only so, religions migrate from one country to another, changing to fit the new environments, sometimes dying off in the original countries from which they came." Various religions have been introduced into Korea, thriving in a different period for different reasons. The three early major religions of Korea are: Buddhism, Confucianism, and Shamanism. Shamanism based on nature-worship originated in Korea, as part of North-East Asian Shamanism. Buddhism was introduced into Korea in the first century A.D. and flourished in the Silla and Koryo Dynasties. Confucianism was introduced in the third century and reached its zenith in the Yi Dynasty.

But as David Chung(1959:141) contended, these "three religions are one" because, they have become so intermingled through the ages. Hulbert(1906:403) described this in a very interesting way, "we may say that the all-round Korean will be a Confucianist when in society, a Buddhist when he philosophises, and a spirit worshipper when he is in trouble." Gale (1909:70) put it more concretely: "Korea's is a strange religion, a mixing of ancestor worship with Buddhism, Taoism, spirit cults, divination, magic, geomancy, astrology, and fetishism. Dragons play a part, devils or natural gods are abundant; 'tokgabi' (elves, nymphs, goblins) are legion."

Nevertheless, it is possible to ascertain some general characteristics and the uniqueness of each religion.

1. 2. 1. Shamanism as the Basis of Korean God-images

The Encyclopaedia of Religion and Ethics (1920:441) described Shamanism as follows: "It is a primitive religion of polytheism or poly-demonism with strong roots in nature worship, and generally with a supreme god over all. While the Shaman exercises certain priestly functions, his main powers are connected with healing and divination." Shamanism existed from the very beginning of Korean history, long before the introduction of any foreign religion, therefore it can be said to be the Korean native religion. The Harper Collins Dictionary of Religion (Smith, 1995) offered this view "Shamanism is often seen as Korea's indigenous religious tradition and the template of Korean consciousness upon which other religious traditions have been built. It is also seen as the heart of folk religion...."

Shamanism is a kind of polytheism, but Korean Shamanism recognized that there is a supreme being above many gods, that is heaven, Hananim for Koreans. Underwood (1910:109) commented when he compared Shamanism and Taoism:

The common faith between Taoism and Shamanism is....They believe in the Heavens, a Providence, overruling the world; and while, as we shall see, they do also believe in other deities, they very strongly assert that "Hananim" (translated the "Honorable Heavens" or the "Lord of Heaven") controls and directs all others... Some look upon the material heavens, and speak of being able to see Hananim, but the great mass of the people look upon the blue sky above as simply his abode.

Clark (1961:195) identified the relationship between heaven and Hananim when he traced the origin of Hananim:

Hananim. At the head of all the spirit host stands this one. His name has been variously translated. "Hanal" is the ordinary word for "blue sky," and "Nim" is honorific, so that the ordinary idea has been that the name meant "Honourable Heavens," or something of that sort. Hulbert (1906:404) translates the honorific slightly differently and makes the word mean "Sky Master".

The uniqueness and supremacy of Hananim can probably be related to the originator of the Korean nation, Tangun. From the very beginning of Korean history. Koreans worshipped the heavenly lord, the father of Tangun. Clark (1961:196) stated,

Hananim is unique. There is scarcely a question that he goes far back into the dim ages of Korean history long before any of the foreign religions came into the country. In the earliest history of Shamanism, we noted the Ye Kook people worshipped Hananim. It was Hananim whom Tangun worshipped on his high altar on Kanghwa. " ...Hananim is at the head of the Korean's Shamanistic pantheon, or rather he is up above the head of it so far that the connection between is not very clear.

Palmer (1967: 7) explained more concretely:

Koreans regarded Hananim as the celestial God of the Heavenly Kingdom. He sent sunlight, struck the wicked with lightning, or visited other punishments upon them, and rewarded the good according to their merits. Hananim sent the harvest, and by his favor Koreans believed they lived and breathed. Although the Rain Bringing Ceremonies of Confucianism were not addressed to Hananim, but to the gods of sky and earth, Korean faith in Hananim was an integral part of Korean thought from primitive times. Conviction of belief in him was strengthened, not reduced, by the introduction of the amorphous Confucian concept of chon(chinese: tien , sky).

Since Koreans recognize the supremacy of Hananim among many gods in nature, Underwood (1910:131) who was a missionary, claimed very interestingly that the Korean native religion constituted monotheism, that is henotheism, by saying as follows:

Thus, then, we see that Korea for herself had possessed originally in all probability a pure monotheism; and although in later times this developed into a nature religion, with its consequent polytheism, even to this day there survives a sort of henotheism which, to a large measure, has preserved the native concept of the deity from the degradations common to all pure polytheisms.

1. 2. 2. Confucianism Formed the Basis of Social Structure.

Yoon, Sung Bum (1978:78) stated, "Confucianism is the representative religion of Korea, not only as a philosophy but also as a culture; it permeates into Korean life as a whole." Confucianism was introduced to Korea in the third century A.D. and became the state dogma under the Yi Dynasty (1392-1910). However, as Underwood (1908:78) argued, "It is, rather, a system of ethics based on filial piety which all ought, at least profess, to follow".

The Chinese called Korea *Dong-bang-ye-yi-ji-kuk*, the "Eastern Nation of (Confucian) Decorum", those who dedicate their minds and lives to observe the teachings of Confucius. Therefore, the observance of the law or of social norms or customs plays a decisive role in the society, to do otherwise would be a shame or dishonour to the individual and his/her family. This social feature has brought about in Korea a shame and honour culture just as in the ancient Jewish society. Indeed, saving one's face or honor is of great importance in Korean society. Such behaviour has a positive effect in social relations in that the individual tries to be good or helpful to someone else, however, it can also have a negative effect in that the individual can feel obligated to do something just to save face or honour, even if he/she cannot or does not want to. Among the main characteristics of Confucianism, two themes that are related to my thesis will be examined.

1. 2. 2. 1. Filial piety played a crucial role in maintaining social order

In Confucianism, five *ryun* 삼강오륜(三綱五倫) defines the 5 basic ethics of human relationships): There should be *chin*(closeness, or love) between father and son; *eui*(righteousness) between king and courtier; *byul* (difference) between husband and wife; *suh*(hierarchical order) between old and young; *shin*(faith, trust) between friends.

Confucius' great general principle for governing those relations was that of each performing his/her own duty in his/her own position. The word "duty" has great importance. Basic to all the values, the filial piety is the most fundamental. The father in the family is the lord and supreme authority. He is to be revered almost as a god by his offsprings. He is greater even than the king, in the family. What he says is law, and what he does must be acknowledged respectfully and agreed to. He talks in terms of command to all others. The father even selects the marriage partner of his children, and the children have to obey their father's choice. The firstborn son's power and responsibility is also great since the clan organization in Korea is very strong, and the eldest son of the eldest branch officiates as chief priest of the clan at the ancestor worship ceremony. Other children have to follow the firstborn son's decision or yield to their elder brother's opinion.

Women's status was comparatively low. Since Confucian society was a male dominated patriarchal society, the worldview was 남존여비(男尊女卑) that is, "man is superior to woman". Therefore, woman was bounded by 삼종지의(三從之義), woman, when she is young, has to follow and obey her father, when married, her husband, and after her husband dies, she has to follow her son. The expulsion of the wife in seven circumstances, in terms of 칠거지악(七去之惡), was legal and proper under the following seven conditions: disobedience to parents or husband, no son, infidelity, jealousy, wickedness, involvement in gossip, and theft. But the mother was nonetheless an important member in the family in her relation to her children.

1. 2. 2. 2. The ideology of "heaven" sustained a stable society

From the very beginning of Korean history, the origin of rulers was related to the heavenly being and Koreans worshipped heaven. Clark (1961:109) claimed that the worship of Heaven and Earth, and ancestral worship are the only two elements in Confucianism worthy of being called "religious" in the ordinary sense of the term. As a religion, Confucianism observes the worship of heaven and earth at the Sajik Shrine twice a year. Father Heaven and Mother Earth are looked upon as the progenitors of all mankind. Cattle, sheep (were specially brought from China), pigs, and chickens were offered as sacrifices.

In Confucianism, heaven is quite personified, that is, it is thought that Heaven sees as people see and heaven hears as people hear and the people's mind is God's mind. What people, as a whole, want is what god wants. The Korean god, the heaven, to whom Koreans give the highest status as a supreme being, as lord of the gods, always

draws near when the people cry out and has a spacious compassion for people in need. God is, so to speak, on the side of the good-willed and encourage goodness while hindering, preventing and punishing evil (권선징악: 勸善懲惡). Therefore, natural disasters, such as drought or flood, are seen as heaven's will being visited on the ruler. In time of drought, the king has to offer sacrifice and worship heaven to ask forgiveness and pray for rain.

1. 2. 2. 3. Respect for scholars

Confucianism provided Koreans with a rational way of thinking and a strong moral sense. It respects the learned and scholarship. Adams & Gottlieb (1993:4) contended that "Confucius set up an ideal ethical-moral system intended to govern all the relationships within the family and the state in harmonious unity. Scholarship and aesthetic cultivation were regarded as the prerequisites for those in governing and other official positions." Later, this respect for the learned combined with the perception, as Ahn and Walsh (2001:280) pointed, "schooling as a critical factor in upward social mobility" contributed to fostering the modern Korean's zeal for education

Confucianism has played a crucial role maintaining the social order and sustaining a stable society. Confucianism can thus be concluded to be a more valuable ideology for the ruling classes than for the general populace.

1. 2. 3. Buddhism Influenced The Origin of Fatalism.

Korean Buddhism emphasized the pragmatic, nationalistic, and aristocratic aspects of faith. Still, an indigenous tradition of Shamanism influenced the development of popular Buddhism throughout the centuries. Buddhist monks danced, sang, and performed the rituals of shamans. In ancient Korea, Buddhism flourished but began to suffer from internal corruption and external persecution. Buddhism performed a major function in protecting Korea from foreign invasions since its catch phrase was "guarding the country against foreign enemies through the power of Buddah".

However, the idea of transmigration, that is, who does good in this world will be born in the next life as a human being but who does bad will be born as an animal, influenced individuals to try to be good. What I am now is the result of my behaviour in my previous life, therefore whatever I am now, prince or Yangban, or the despised, I have to accept as my lot, fate. From this was born the idea of fatalism.

1. 2. 4. Christianity Acted as a Catalyst of Social Reform and Modernization.

Although Christianity does not have a long history in Korea, it is currently one of the three main religions in Korea. Encyclopedia Britannica 1998 Book of the Year stated that 23.3% of the Korean population is Buddhist; 26.5% is Christian (19.7% Protestant, 6.7% Roman Catholic); 0.4% Confucian, while 48.9% is nonreligious. Therefore, to understand the current Korean culture, we have to examine Christianity also.

In the mid-16th century, Korean envoys to China brought back with them a world atlas and books about science and Christianity. There were some Silhak scholars among the envoys. D.N. Clark (1986:5) argued, "Silhak was a rejuvenation of Korean Confucianism through a clearer of man's relation to nature – 'the investigation of things.'...[the Christian] God seemed much like their idea of the Neo-Confucian Supreme Ultimate, and they decided to learn more". After carefully examining the Bible, some Silhak scholars converted to Catholicism by the late 18th century, before even a single missionary reached Korea. Later even common people were attracted to Catholicism, finding hope in the Christian doctrine of the equality of all people before God and a new source of peace in the Christian belief in life after death. Christianity exercised some influence on the abolition of social class stratification of Korea. The government began to persecute Catholicism in the belief that it defied the existing social system, namely, ancestor worship. During a series of great persecutions in 1801, 1839, and 1866, each of them lasting a couple of decades, scholar-converts were either put to death or forced to apostatize but they rather chose to be martyrs because of the religious doctrine that affirmed the value of persons, and promised a better afterlife. Until this day, near Seoul, there is a mountain called "Head-chopping-mountain" where many martyrs lost their lives.

Protestant missions to Korea were begun in 1884 by the Presbyterian missionary H.N. Allen, missionary efforts were extended to running hospitals and establishing an education system as well as spreading the Gospel. The missionaries elucidated government toleration to Christianity and attracted the common people's interest by providing equal opportunities for education to even the lower social classes. The granting of educational opportunities to every class of person contributed to the swift industrialization of Modern Korea.

When Japan annexed Korea and made it a colony in 1910, the church was associated with a new nationalism, contrary to the general imperialistic tendency of Christianity

on the other side of the earth. Christian leaders awakened the Korean spirit and started movements such as the March First Independence Movement and many others in opposition to Japanese rule. Christianity became the catalyst of modernization of Korea at the dawn of its modern history and was welcomed by many people, especially by forerunners of nationalism.

In the words of Ro, Bong-Rin (1983:159):

Japanese oppression of the Korean church from 1905-1945 cast it [church] as a champion of Korean nationalism. The use of the native Hangul alphabet by the church further asserted the solidarity of Christianity and nationalism under colonial rule. Church schools were the only modern alternative to Japanese education; hence attendance at Mission schools carried with it a sense of boycotting the Japanese. Common people who had suffered discrimination because of the rigid stratification of Korean society enjoyed new social mobility in Christian organizations, which tried to be egalitarian. And the services, ceremonies and activities of the church provided important opportunities for self-expression and social contact.

At the time of Liberation in 1945, Korea was divided into two, North Korea and South Korea, and two separate government were established on the basis of major opposing ideologies: Democracy and Communism. This division resulted in civil war within 5 years. After two years of truce negotiations, an armistice was concluded. However, the exchange of civilian visitors and mail and broadcast were prohibited between the two Koreas. But in 2000-2001 three occasions of exchange visits among separated families were finally accomplished. The live televised broadcasts of these visits touched the hearts of viewers around the earth and lessened the tension between North and South Korea. The visits soothed the severity of Korean "Han", the heartfelt pain at missing one's family members.

However, the first Christian government that was established after the restoration of Korean Independence was guilty of such malpractices as a rigged election, irregularities and corruption, and eventually gave way to a military government, of which Donald Clark (1986:39) mentioned, "after the Christian leading first democratic government corrupted and ineptitude of his successor turned out," Korea's modern Christians were pushed aside by the more up-to-date military." But, under the dictatorship of president Park, Chung Hee, many Catholics and Christians were charged with "instigating rebellion", because they were willing to speak out for human rights, including workers' rights. This social awareness became one of the factors pleading to Catholic resurgence in the 1990s, since people gave some credit to Catholics for standing on the side of social justice.

In the period of terror that followed the Kwangju civilian revolt (1980), during which most opposition leaders of the Catholics and so-called liberal Christians were jailed, some conservative churches remained silent, saying they held the principle of separation of church and state. At present, protestant churches are accused of having collaborated with the military dictatorship.

1. 3. KOREAN MENTAL OUTLOOK

Up till now we have examined social change through history, and the influence of religion on cultural transformation. Now we will see the outcomes of these factors, that is, the mental outlook and national traits of the common Korean people.

1. 3. 1. Honour and Shame Culture

In a Confucian society, *Dae-eui-myung-boon* (大義名分) "duty and responsibility that have to be performed by any person" expresses an important concept. If someone wants to do something, he/she has to find some good reason for it, in other words, he/she has to find a justification worth dying for. Unless this is so, there will be no honour but only great disgrace. Expressions concerning *Che-myun* (體面), "saving one's face" "for the sake of one's honour," "losing one's face" represent an important factor in human relationships. This principle helps people behave in a good manner but it has some negative aspects, too. For example, if a person is required to do something, he has to do it to save face, even if he does not want to. On this basis, Korea can be said to have an "honor and shame culture" (Malina, 1993:50) just like the ancient Jewish society.

Browning et al. (1997:141) contended that under the honor and shame culture,

"individuals were defined in relation to their families and the reputation and honor that they had earned. Honor was maintained through the praise of respected equals. This honor was established in political life and in war through achieving dominance in situations of challenge and riposte. Such interaction was a distinctively male activity. If the person who was challenged failed to respond, he was dishonored. If he responded to the challenge but lost in either conflict or public debate, he was still dishonored. Honor was gained through winning, dishonor or shame through losing."

1. 3. 2. Group Oriented Personality

Korean society used to be a hierarchical society with social stratification that on the basis of Agrarian society. A great man power is required for rice farming, and

gathering together was important to ensure their security. The honour and wellbeing of the family was more important than that of individual. A person was known not as an individual but as part of a huge family. The individual cannot be thought of apart from the group. In that sense Koreans have a "group oriented personality" (Malina, 1993:67).

Since filial piety is the basis of Confucian Korean society, Koreans are obliged to respect and revere and obey their parents. Filial piety involves obeying the parent's will and taking care of parent's wellbeing when they are alive, and observing the worship date and ceremony conscientiously when they are deceased. Ancestor worship holds a primary place in family life, for example, the food preparation has to be done with care and commitment. Ultimately, since up to several generations of ancestors have to be worshipped, the frequency of worship increases so that it becomes a heavy burden for the common populace, so much so that, when something hard has to be done often, Koreans use the expression "As the sacrifice time comes back for a poor family". The benefit of this custom is that it teaches children to respect and revere their parents, other adults, and older generations but the destructive influence outweighs its benefits because of the unquestioning dutifulness of the offspring.

Elevating the family's fame or giving honour to one's parents is one of the duties of filial piety, too. Therefore each person has to consider his/her family's fame and honour before his/her own benefits when deciding anything or choosing a career. This also has some benefits, too: imparts a sense of self-worth, of belonging and of security to each member of the family by providing the unity as a clan. And in achieving one's goal, the support and expectation of the whole clan can be a strong motivation for personal advancement.

1. 3. 3. Timid Self-concept or Awareness of Individuality

As was mentioned above, Korean society is a group oriented society, on the basis of agricultural rice farming. In Korea, the individual apart from his/her family as a whole was unthinkable and meaningless. Also, Korea has an honour and shame culture just like ancient Israelite society. The honour of the family name is particularly highly regarded in Korean society. In a Confucian society, to lift up the honour of the family name was included as a duty of filial piety. If someone does something honourable, he/she is not only recognized individually but also by his family name. When someone has to decide something, he/she first has to consider what honour and glory,

or shame and disgrace this choice will have on the family name. Therefore, the Western concept of "self" or awareness of individuality, that is, an "idiocentric person" (Malina, 1996:83) is hard to find. The Korean sense of self is rather an "other-centered" self, which Malina called on "allocentric person"(ibid).

This was especially true concerning marriage. Usually, the father of the family decided to whom his son or daughter should be married in terms of the family's benefit and regardless of the individual's preference. In ancient times, there were many "blind" wedding ceremonies, in which the bride or bridegroom had to marry without even knowing what his/her spouse looked like. At home, children cannot take part in family discussion. They have to respect the adults and ages, and give them chance to talk. Children have to be quiet without involving in the discussions. Sometimes, they are not allowed even to attend the discussion. In family meetings, the head of family simply proclaims or announces his decision. Actually, in the Korean family, there is no discussion. If there is any kind of communication, it is only one-way communication, proclamation.

As a result, generally, Koreans have never been able to experience what it is like to be involved in a discussion, to propose an idea, to respect someone else's opinion and face opposition or share a difference of opinion. Even when they are given these chances they feel uneasy and even fear revealing their ideas to the extent that they retreat within themselves. But when they grow up, suddenly they are expected to decide firmly and wisely for the benefit of their family. Therefore, when they face differences of opinion in a meeting or debate, they mostly think they have met opposition or that others are against them, because of the lack of opportunity to participate in meetings and discussions.

Generally, Korean men cannot and do not boast of their children or wife, even if they are wonderful, since they think this is not humble. As a result, even at home, parents do not show warm appreciation for what their children have done well, nor encourage them much about their failures or shortcomings. In some sense, Koreans take for granted the sacrifice of an individual family member for the whole family. But, this lack of sensitive consideration to the individual's need or to the price of sacrifice that a member has suffered, causes confusion since in modern society, it provokes bitterness or a feeling of being neglected and not being loved in the heart of the individual or child. With lots of harsh scolding and little encouragement and appreciation, children's self-concept is timid and sometimes their self-esteem is weak.

As a result, they often lack the mental strength to stand alone or to face or confront hardships.

1. 3. 4. Fervent Zeal for Education

People have called the modernization and industrialization of Korea within such a short space of time “the miracle of Han River”. There are many reasons for that: the prominent one can be credited to zeal for education. Actually, this is a trait that has been instilled by the enduring Confucian culture, particularly its respect for knowledge and for the authority of those who hold the knowledge. In the Confucian Yi dynasty, people looked up to the scholarly class that held official positions and passed the civil service exams, and despised those who performed the practical work related to real life, such as farmers, merchants, artisans and butchers. However, the scholarly class lacked a sense of reality and were clumsy in the practical matters of real life. They later experienced problems in managing real life as they were not able to adapt to the new political and social situation without the aid of servants.

Moreover, when the Yi dynasty lost its independence, An, Chang Ho, one of the leaders of the Korean Independence movement, realized that a lack of (new) knowledge was the main reason for Korea’s subordination to Japan. In order to restore the country, he emphasized that education was indispensable, saying “Knowledge is power”. For Koreans, learning was directly related to their survival, and whenever possible, Koreans exert their utmost in learning. For this reason, in Korea, parents sacrifice many things for their children's education. Today, regardless to their financial ability, Korean parents have to pay very expensive fees to private tutors to help develop their children’s academic achievement at school. Even in America, among the immigrant minorities, of Immigrants, the fervent Korean zeal for education is quite well-known. There are some benefits of this zeal for education but in modern society it causes a lot of damage also. Korean children are under enormous pressure because of severe competition owing to the fact that Korea is a small country with a high population density. And emphasizing the importance of academic achievement leads to the neglect of the importance of a balanced personality. This has contributed greatly to the stress of Korean children. Sometimes the goal of education is considered to be obtaining an important position in authority over others rather than serving the less fortunate. Until recently, public officials and those in authority often abused their positions to store up wealth for themselves rather than to serve the common good and its benefits.

1. 3. 5. The Concept of God

Jung, Hang Up (1991:124) stated that "the Korean God concept reflects the Korean mentality. The Korean religious mentality formed the Korean God concept, and this has influenced the Korean national traits (characteristics)". Korean faith in God is rather vague and general. Koreans dimly wish to have a free and eternal life that is somewhat different from, and beyond, this worldly trouble-ridden life. The greatest blessing is to have a long life in this world, which is quite a humanly oriented idea, and as a result has evoked the present worldly-centered value system. The Koreans worship various gods, which are thought of as doing miscellaneous works in the terrestrial and celestial worlds. The main characteristics of the Korean God concept, as seen by Jung, Hang Up (1991:124-128) are discussed below.

1. 3. 5. 1. Polytheism or Pantheism

The origin of the Korean God concept can be found in Shamanism, the god concept of which is a unique aspect among the various religions in Korea.

In C.A. Clark's (1961:194) description, the kinds of gods are countless:

It [Shamanism] simply swarms with them, spirits of the earth, and spirits of the air, spirits of the waters and spirits of the hills, spirits of the living and spirits of the dead, spirits in rocks and spirits in trees, spirits which act in a rational manner, and frolicsome, capricious spirits like the "Tokkeibi" goblins, who spend all of their time playing pranks upon these stupid unresisting mortals."

But Koreans believe that there is one supreme being beyond these various gods. The Supreme God, for Koreans, is heaven, the personified heaven, the lord of heaven as we already seen in the discussion of Shamanism (see 1.2.1). But this heavenly lord who rules over in the heaven, does not seem to judge humans according to their earthly behaviour or to deliver them from trouble. In fact, he does not seem to concern himself much with worldly matters in spite of his ability to perform some mighty works.

1. 3. 5. 2. Lack of theology or creed

Although Shamanism is the ancient native religion of Korea, being in existence long before the introduction of foreign religions, but there is, very strangely, no organized theology or creed or priesthood relating to the god of Shamanism.

In the words of Underwood (1910:93-107):

Shamanism in Korea, that is, "the nature-worship of Korea, which seems to be indigenous, for certain reasons has remained up to this date so little developed, and has along certain lines been so largely superseded by the two foreign religion later introduced....there is no hierarchy, no organized priesthood; the temples or shrines are mutually independent, and consequently the doctrines held, or statements of belief made, by one diviner or sorceress may very materially differ from those made by others.

1. 3. 5. 3. Object of fear

As is seen in Shamanistic rituals, the spirit is seen to be immortal, even after the body has perished. The soul is not bound by space or time, it is an invisible eternal thing and hovers around in this world. Everything in earth is full of spirits so that the gods of Shamanism, that is the ghosts and spirits of the dead, are the objects of fear. For this reason Clark (1961:194) termed Shamanism a religion of fear, saying that: "A few, a very few, of the spirits are benevolent. Almost all are definitely malignant. Shamanism is a religion of fear." Therefore, people have to appease multitudes of spirits prevent them causing calamities and disasters and to have a long happy life in this world: "...[gods, spirits] must all be reckoned with man is in any way to succeed in this life" (Underwood, 1910:114).

Kim, Tae Gon (1981:286) offered sound reasons for this fear of the gods:

The Shamanistic god does not prove his might by an illuminating revelation but by inflicting his anger in the form of punishment or vengeance through suffering, and as a result, is always the object of fear and reverence even if he is a good god, which is rarely the case. Therefore, fearing the god and actively pacifying the angered god take precedence over pious devotion and adherence in love of the god who is the object of their faith, since the Shamanistic god is unpredictable and hard to please."

Because of this Shamanistic influence, superstitions are prevalent, and now many people still go to the diviner on New Year's Day to check if they will have good luck. When you move, you have to find good day without bad luck, and for the deceased person you have to find good graveyard for the blessing of descendants. Whenever bad events befall a family, they worry that they have done something wrong to the ancestors such as neglecting ancestor worship, and invite Shamans to reveal the dissatisfaction of the ancestors. The expenses of the rituals are immense, even as much as hundred million Korean won (\$100,000).

1. 3. 5. 4. The object of requesting blessings

For Koreans, Jeosung, where the spirit goes after death, was not conceived of as a paradise where earthly wishes are fulfilled and eternal happiness is obtained, but was thought of as being underground. The corollary of this is that Koreans thought that there must be some Arcadia or Utopia where wealth and eternal life abound in this very world, yet different to this world, such as the Dragon King's Palace under the sea, or a land of divine beings. According to folk-tales, a living human being could reach this Arcadia by accident through an entrance which was usually hidden somewhere. In short, Koreans thought that the place where human wishes could be accomplished existed somewhere in this world and since a living person could go there, Koreans did not conceptualize a paradise after death that could be attained by some transcendental means. Probably the concept developed from their wish for human existence to be eternal, and to transcend the reality of bodily limits.

Naturally Koreans used valuing the present life and this world. Their dream for eternity, and their desire to go beyond reality are limited to "in this world". Therefore, the greatest blessing was to have a long life in this world. The purpose of practicing the Shamanistic faith was to obtain blessings and escape from calamity. The Shamanistic god existed for the satisfaction of the indispensable necessity of the objects of the requested blessings.

Kim, Tae Gon (1981: 287) contended that:

The main purpose of Shamanism is not the pursuit of lofty metaphysical ideology or salvation but the pursuit of transcendental divine power by which to solve the overwhelming problems or troubles in reality. Therefore the goal of their faith is the fulfilment of their desires such as good luck in farming and fishing, escaping from disasters, and healing from disease for the benefit of the present life. The method of their wish fulfilment is through performing worship by sacrificing rather than true devotion and love for the god. They believe that the extent of the blessing is proportionate to the sacrifice.

1. 3. 5. 5. Syncretic God

Shamanism is a syncretic religion intermingled with many foreign religions as can be clearly seen if the concept of Hananim is examined. The concept of Hananim, the supreme God of Korean Shamanism, is a composite concept absorbed and developed and enriched from many god concepts of other religion.

In the words of Kim, Kyung Taek(1970:115-76):

The process of the development of the concept of Haneunim shows the absorption of the Confucian concept of "heaven" and the additions of the Sakra devanam Indra of Buddhism, the concept of the heavenly lord of Taoism, the lord of heaven of Catholicism as well as the concept of Gami of Japan... This concept of Haneunim, is very inclusive of foreign culture as one way to sustain their own, and as a result it will exist forever among Koreans.

The concept of Hananim in Korea has developed through the ages and as a result is certainly a very enriched concept, but it is a syncretic concept.

As we can see, the Korean god-concept was somewhat vague and there is a lack of a god-image who is suffering and self-giving for the benefit of His people. Therefore, appropriate god-images have to be presented by introducing the biblical God-images.

1. 3. 6. NATIONAL TRAITS

On the basis of the above historical, social and religious factors, some unique characteristics can be said to contribute to the Korean national traits.

1. 3. 6. 1. Creativity and Diligence

Throughout the repeated and continuous warfare of its history, Korea advanced in brilliant civilization and left a rich cultural heritage, which is evidence of the nation's creativity and diligence. Having imported Buddhism from China, the Silla dynasty produced an abundant Buddhist culture: the Suk-kul-am Cave Temple is famous even today in its size and artistic supremacy. The bluish green ceramics of the Koryo dynasty is demonstrate excellent techniques and artistic skills. And the invention of Korean alphabet can be called the zenith of Korean creativity since it was devised from the scientific analysis of human speech organs and of the principles of phonetics by many scholars under King Sejong's direction, support and encouragement. Even King Sejong himself participated in the study.

Korean people are very diligent. It was their diligence, that enabled them to recover from the disasters of wars and natural calamities and from the despotism of rulers. Underwood (1908:36) expressed his appreciation of this quality

In Hawaii, on the sugar plantations, the overseers have been very quick to recognize the value of the Koreans, asserting that they are more industrious, frugal, and sober than any laborers they have ever had. The superintendents of the Korean mines, both English and American, men who have had experience with every kind and class of miners in Australia, Colorado, Alaska, and South Africa, are unanimous in awarding the palm to the Korean.

1. 3. 6. 2. Perseverance and Optimism

Koreans have survived continuous wars, repeated natural disasters and exploitations by their rulers; a survival that is almost miraculous when the geographical and political situation of Korea is considered. Their ability to persevere and endure is great; a Korean national trait can be described as "not tough but tenacious". The national flower of Korea is Mugunghwa (無窮花 which means "bloom without end"), the rose of Sharon, since, compared to the other flowers that bloom only for a short time in the brief Korean summer, it blooms for a long time from spring to autumn as its name suggests. Koreans like and respect this ability or tendency to bloom continuously.

This perseverance also derives from their positive concept of God, the belief in Hananim, the supreme being in heaven, although he is not usually involved in human matters but looks down from heaven and is ultimately in control of human affairs. It is this perseverance that gives rise to the optimism that forms the backbone of Korean mental outlook.

1. 3. 6. 3. Painful Emotions (Full of Heart Burnings)

As their history reveals, Koreans have persevered in spite of overwhelming circumstances. Consequently, they have lots of age-long emotions, including a bitter feelings, sometimes grudges and resentments, or regrets. "*Han*(恨)" is the term Koreans use to describe as the totality of all kinds of painful emotions of individual or of group. D.N. Clark (1986:44) explained "*Han*" as follows: "*Han* is a pent-up anger mixed with depression over situations that cannot be changed: the unfairness and injustice of life; the disappointments and disillusionments of history and politics." Korea is a nation full of painful emotions and full of tears. The historical background to the formation of Korean *Han* is as follows: first, countless wars; second, social discrimination between classes and between legal or illegal offspring; third, despotism of men towards women demanding obedience and submission; fourth, exploitation by the ruling class of the common populace; fifth, lately, the dispersion of families for more than 50 years resulting from the Korean Civil war and the division of Korea.

Therefore, Koreans are easily touched by an emotional story. Koreans describe many in terms of tears. Koreans say that birds "cry" instead of sing. They even describe a burning candle as "shedding tears". Generally, Koreans have a great capacity for sympathy with others. Koreans think highly of the quality of human relationships.

1. 4. THE UNIQUENESS OF KOREAN CULTURE - MONOCULTURE.

Many countries in this world experience strife because their populations comprise different races and religions, such as Yugoslavia, Sudan, Indonesia, and South Africa. Korea, in contrast, is one of the most homogeneous lands in the world. Korea is composed of one race with one language, one national founder, and one cultural tradition. In a word, Korea has a monoculture. Throughout its long history, Koreans have never experienced co-existence with "people who have differences". In some sense this monoculture is a great blessing bringing about strong cohesiveness. When there is an appeal for a national campaign, almost whole population of Korea tries to support it if they think it is proper. For example, when Korea faced the IMF Era (1997-1999), Korean foreign exchange holdings suddenly decreased for various reasons and the future of Korean economics seemed doomed. When someone instigated a "National campaign for collecting gold", then most ordinary people, from child to senior citizens, brought and sold their pure gold, small and large amounts, and contributed to the national fund.

Therefore, having a monoculture can be the Koreans' strong point but, at the same time, it can be their weak point, too. Koreans like sameness, uniformity. Even at the restaurant, if someone in a group, generally the oldest or the most prominent person, orders something, the rest tend to order the same thing. Koreans feel comfortable with sameness, commonness, and normalcy. In contrast, Koreans are not accustomed to appreciate differences as normal. In some sense, they are insensitive to the concept of individual difference, uniqueness and individual privacy. Furthermore, Koreans cannot tolerate "otherness". In Korean history, "coexistence with people who are different" happened once, with the Japanese. In 1910, Japan attacked and annexed the Korean Kingdom and began to rule over Korea. Many Japanese people moved into Korea and took over Korean property and claimed the country and everything in it as their own. Later, they wanted to eliminate the Korean identity. They demanded that Koreans forgo their personal name for a Japanese name, and use only the Japanese language in personal and public life, and worship the Japanese gods. The only experience of "co-existence with people who are different" turned out a disaster; it was in reality "coexistence with the enemy" that left bitterness and anger in the Korean heart. Therefore, to the Korean mind, sameness conveys being in the group, consequently, friend or fellow; otherness conveys being out of the group, consequently an enemy. When Koreans experience sameness, they feel happy and there is cohesiveness but when they feel they are different there might be exclusion or division. Therefore, when Korean people meet people who are different from them, they do not feel at ease.

Although Koreans have a monoculture, slight regional differences have developed. Korea has many mountains. 70% of the country is composed of mountains and in the olden days, when transportation was generally by foot, especially within the mountainous areas, each area became isolated and developed its own way of life. Naturally, descendents of one ancestor gathered one area and living together and establishing literally a clan society. As a result they tended to be exclusive toward outsiders. A famous folklorist, Kim, Joon Ho stated that "the differences between the areas in politics are poison but those in culture and art are a vitalizer"(Kim & Shim, 1997:213). Within this abundant cultural heritage there is some disharmony between areas; currently, there is some antagonism, or opposition, between different dialects, which some politicians exploit and amplify.

This sameness or uniformity is also especially true of teenage subculture under the name of "peer pressure". In teenage subculture, if one hairstyle or fashion is popular, all teenagers feel compelled to imitate, otherwise he/she is defined as an "outsider". Teenagers are not comfortable if they are different from their peers in hairstyle, way of speaking, fashion etc. In Korean youth subculture, it is reported that the target of *Wangtta* is someone who wants to be abnormal, pretends to be superior, or is too much inferior. *Wangtta* is group rejection of an abnormal individual. Koreans are not accustomed to recognizing the individual's personal uniqueness or distinctiveness. *Wangtta* constitutes an attempt to bring everyone down to the same level.

As we have already seen, are positive and negative effects of monoculture. In order for human beings to understand one another, there should be some consideration of culture and of humanity and of developmental stages. To overcome the negative effect of monoculture, there should be some structural change of the social system, too. Ultimately, what is needed is, an evaluation of the human value system and worldview, including its spiritual and religious theological meaning. To improve Korean human relationships, there should be an additional evoking of self-awareness for the process of internalizing the social influence into individual's own idea and forming proper public opinions through group discussion.

1. 5. THE PROCESS AND IMPACT OF SOCIAL CHANGE :

The process of Korean cultural transformation, the general mental outlook, and their national traits have been surveyed as a way to understanding the Koreans. However, even if we say that we now know them, we still cannot say that we know the Korean children. When we talk about the current social situation of Korean children, we

cannot omit the drastic social change that constituted the modernization of Korean society because the speed of social change through industrial development has been swift, drastic and overwhelming. In turn, the worldview, value system and mental outlook has also changed in line with the changes to the basic structure of society. The sudden changes in social structure and following change in mental outlook have driven people into confusion, tension, and stress. The resulting lack of communication between the generations - the old and young - have necessarily led to a "generation gap". The old generation's way of thinking is still the simple and traditional Confucian way but the children's is Western and democratic, reflecting the modern mental outlook. We will now survey the stages of social change in human society.

1. 5. 1. Social Change in Western History

Throughout the last 5,000 years of human history there have occurred two drastic social structural changes: first, from Agrarian society to Industrial society; second, from Industrial society to Information society. These changes can also be expressed as follows; from Ancient traditional autocratic monarchy to Modern democratic society; from Modern democratic Society to Postmodern society.

Agrarian society was established at the time of the Egyptian Empire and lasted for around 4,700 years up to the Industrial Revolution (1760). Under the agrarian society, a powerful autocratic monarch controlled the whole land. Beneath him society was composed of obedient subjects who still acted as rulers of their own estates (ruling class), common people, and multitudes of slaves who provided the needed manpower. A class distinctive political and social system was maintained and human life remained basically the same without any major changes.

The Industrial Revolution was, as it said, a revolution. The whole structure of society was altered and styles and patterns of human life were drastically changed. People moved from the countryside into areas where factories have been established, and cities were born. Factories mass produced the same products, and labourers were forced into monotonous, relentless work. The impact of changing from agrarian society to industrial society was overwhelmingly great and caused tension and confusion. Transportation changed and individual life became convenient because of the progress of technology and the availability of cheap manufactured goods. The awareness of "self" began to develop, leading to individualism, and democracy was established. According to Thomas Oden (1995:20), the traditional autocratic society lasted until the French Revolution (1789), epitomized by storming the Bastille prison

by the common people. The traditional society that had been controlled by the power of an autocratic ruler collapsed and the democratic modern society⁷ directed by the power of a multitude of individuals was established. Later, the world was divided according to ideologies, that is, Communism and Democracy. Modern society flourished up to the fall of the Berlin Wall, the collapse of Communism (1989), and the collapse of the antagonism between these two ideologies.

The industrial society that continued for around 200 years and its concomitant technological revolution⁸ prepared the way for the coming of the Information Society, which in turn, totally uprooted the society once again. The new method of communication was introduced through satellite broadcasting, the widespread of personal computers and the development of computer network (internet) business. The speed of exchanging information between widely distant places on the earth takes only the twinkling of an eye, and the distance between them has become in effect, just like that between addresses within the same town (globalization). The development of this latest technology has once again thrown society into forcing it to adapt to the new situation under great pressure. The emphasis was on speed and convenience of life. The emphasis on individual human rights has permitted moral relativism which has resulted in too much moral toleration and a new kind of hedonism.

The Information society can also be termed the Postmodern society. Thomas Oden interestingly classified modern society and modernity (Dockery, 1995:20) as follows: "By postmodern, we mean the course of actual history following the death of modernity. By modernity we mean the period, the ideology and the malaise of the time from 1789 to 1989, from the Bastille to the Berlin Wall."⁹ After surviving two

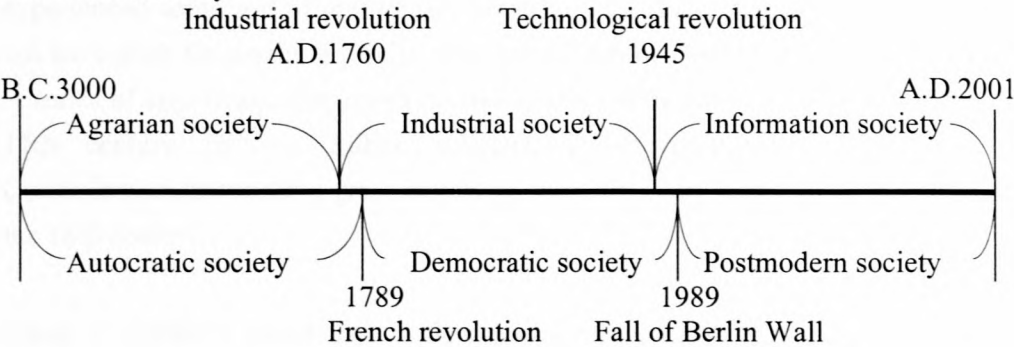
⁷ According to Grenz, and contrary to Thomas Oden, the birth of the modern era can be placed at the dawn of the Enlightenment even further back and to the Renaissance: "Many historians place the birth of the modern era with the dawn of the Enlightenment which followed the Thirty Years War. The stage, however, was set earlier – in the Renaissance, which elevated humankind to the center of reality. Characteristic of the new outlook was Francis Bacon's vision of humans exercising power over nature by means of the discovery of nature's secrets." (S. J. Grenz 1995. *Star Trek and the Next generation: Postmodernism and the future of evangelical Theology*, in D.S. Dockery (ed.) 1995. *The Challenge of postmodernism: An Evangelical Engagement*. Grand Rapids: Baker.)

⁸ According to Encyclopedia Britannica, the first modern digital computer, ENICA, was invented in 1946 in Philadelphia, USA and popularized in the 1980s. (Encyclopedia of Britannica, s.v. Computers.)

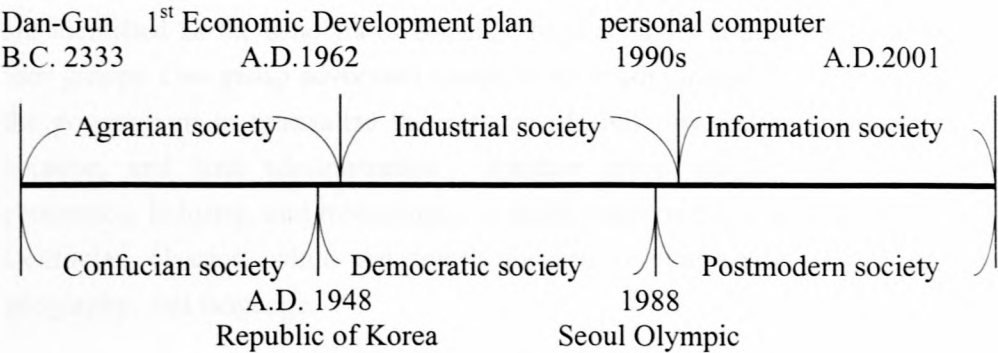
⁹ According to Docherty, Arnold Toynbee asserted that the modern age had ended in 1914: "But the most significant early use of the term [postmodern] is probably that of Arnold Toynbee, who in 1939 suggested that the modern age had ended in 1914, and that the era which emerged out of the ruins of the shattering experience of the First World War should be described as "Post-Modern." (Docherty, T. "Postmodernism: An Introduction," in Docherty, T. (ed.). *Postmodernism: A reader*. 1993. New York: Columbia Univ. Press.)

revolutions, the human race is experiencing utter confusion in the modern and especially in the postmodern society.

<Western Society>



<Korean Society>



1. 5. 2. Social change in Korea

The changes described above reflect Western society. Western society experienced two revolutions within the space of 200 to 300 years. In some sense, they had some time to adjust to each revolution, although it was not enough. But, for Korea and most of Asian society, the change in society from traditional autocratic agrarian society by way of modern industrial society, and finally to postmodern information society took place within only 50-60 years. The impact of drastic social change is beyond imagination.

However, in Korea, there was some experience of social change before the modern industrial society: it can be called the period of enlightenment. We will now examine the process of social change in Korea.

1. 5. 2. 1. The Period of Enlightenment in Korean Society

As the birth of the modern era in Western society can be dated to the Enlightenment and even further back to the Renaissance, so, in the view of Mohler (1995:90), Korea experienced some sort of preliminary period prior to industrialization, although it did not have such far reaching results. This period can be called the “Silhak movement”. A series of significant changes in traditional Confucian Korea were begun in the mid-17th century by the Silhak scholars, the revolutionary branch of Neo-Confucianism, that made a great impact on virtually every sector of Korean society in the 18th century.

Clark, D (1986:5) stated that “Silhak was a rejuvenation of Korean Confucianism through a clearer understanding of man’s relation to nature”. In the realm of scholarship, attention shifted from speculative theorizing to matters of practical relevance, that is, the needs of society and state. Scholars who engaged in such studies are identified as the scholars of Silhak, “the practical learning school”. There were four groups. One group advocated comprehensive administrative reform, calling upon the government to rationalize the systems of civil service examination, education, taxation, and land administration. Another group stressed the need to foster commerce, industry, and technology. A third conducted critical examinations of the Confucian classics, while the fourth focused on the study of Korean history, geography, and language.

Owing to their efforts, in agriculture, rice transplantation became popular, and irrigation systems were improved. Advances in farming resulted in dramatic increases in agricultural production and raised the standard of living for peasants. With the cultivation of such special crops as tobacco and ginseng, commerce and trade developed apace. The government started minting coins and collecting farm rent in cash. Markets were held in many places across the country. Particularly active were merchants from Kaesong, who established a national network that put every fair in the country within their sphere of influence. However, this movement was not equal to the task of preventing the process of collapse of the age-old corrupt Confucian Yi dynasty.

1. 5. 2. 2. Industrialization of Korean Society

In Korean society, the absolute monarchy maintained power until 1910, the Japanese annexation of Korea. Under the Japanese governance, the exploitation of land and people was acute and survival itself became hard to manage. At the end of World War

II, Korea regained its independence and a democratic government began establishing the Republic of South Korea in 1948. Until that time, Korea had been a traditional Confucian society based on agriculture. The agrarian society in fact lasted for almost 4300 years. However, after the civil war and failure of the democratic government, a military junta with the required strong leadership, directed the modernization of Korea through industrialization from 1962. Through a series of five-year economic plans, a huge industrial system was formed, factories were built, to which laborers migrated and cities were born.

Motivated by the government's encouragement that "we can live well", diligent Koreans tried their best, working day and night and sacrificing everything, desperately trying to attain their dreams. The Korean fever for higher education provided lots of bright brains acquainted with the latest technology that made the industrial development possible. As a result, the standard of living was gradually raised. As the economic plans were carried out, a large section of the population moved into urban areas, cities became overcrowded with people who lacked housing facilities. The rural areas became depopulated and experienced a shortage of farming labour. The agricultural population declined and rice paddies near cities were turned into housing sites. Many new cities were born, and some cities turned into megacities. Within 40 years, Korea had transformed itself from undeveloped country by way of a developing country into a highly developed country. Along with this phenomenally rapid development, came many social problems, for example: shortage of housing, unemployment, traffic congestion, air pollution, drastic increase of crime, and environmental destruction.

Meanwhile, the 1988 Seoul Olympics accelerated the Westernization and globalization process of Korea. In the 1990s, owing to the surplus supplies of personal computers and the establishment of Internet networks, Korea entered the most advanced stage of the Information society. Although Korea is politically a republic, the need for strong political leadership has seen military dictators positioned in the seat of president and democracy has not flourished in Korea. Human rights, especially labourer's rights have been ignored in favour of the demand for swift economic development. Finally, in 1993, civilian government was established ending the 30-year military dictatorial rule. A fully democratic society – in every sense of the term – was then established. In 1996, Korea had to face the IMF Era, in which Korean economics were turned upside down. The experience of the IMF Era accelerated the speed of dramatic change.

Now Korea is under the sway of postmodern culture, the antagonism between the two ideologies is diluted and a mood of peace, reconciliation and co-existence is being introduced. In 2000, the visit of president Kim, Dae Joong of South Korea to Pyongyang and to meet the head of the North Korean government Kim, Jung Il, made possible the exchange of visitors among members of dispersed families. The long term political prisoners who had opposed the government in South Korea were released to the North Korea. In Society, a star actor had a news interview and proclaimed his “coming out” announcing that he is a “gay, homosexual”. More over, a man who had sex-transformation operation to switch into woman became a beautiful fashion model saying that he always wanted to be a woman. It is evident that Korea is under the culture of Postmodernity not the traditional Confucian culture.

If it can be said that Western society became confused and was under great pressure to adapt to the new social situation, then how much more confusion and anomie has Korea – and Asian society as a whole – had to face under the devastating impact of rapid and drastic social change. The turmoil of the transitional period has caused a negative change in moral norms, value systems and human mental outlook because of the lack of time that people have had to adapt themselves to the new and unfamiliar situations. Within about 50 years Korean society has changed from being a very strict and rigid traditional Confucian society to being a liberal, postmodern society. Therefore, it is natural that Korean people feel confused; some people managed to adjust well because they were compelled to, but some could not and some were not even aware of the necessity to do so. Therefore, in Korean society, people who are from a traditional agrarian background, those who have adjusted to industrial society, and those who are adapting to the new information society, are mixed up and living together. As a result, the older generation calls the younger generation, that is their own children, the “x-generation”, or “dreadful generation”. This means that the older generation is shocked at the younger generation and cannot even understand them. There is apparently some “noise”, misunderstanding or mistrust in the communication between already established older generation and the still forming younger generation because a large gap is forming between the generations; sometimes to the extent of a total break down or block in communication.

1. 5. 2. 3. Phenomena of Social Change in Korean Society

Considering the short time span of Korean industrialization and the impact of the far-reaching accompanying social change, it is necessary to examine the content of this social change in detail.

1. 5. 2. 3. 1. Disappearance of class difference

The most conspicuous result of social change in Korea was the collapse of the age-long caste system and the ascent of the middle class. Formerly in the Yi dynasty there existed a hierarchically classified social structure, composed of four immutable classes: Yangban (aristocracy), the middle class¹⁰ (doctors and various professionals), the common people (merchants), the despised (the butcher, blacksmith, slaves).

However, class differences between members of society became meaningless as everyone was equally downtrodden during the Japanese colonial and the Korean Civil War. As the social structure of the Yi dynasty was destroyed, the once privileged Yangban class whose members did nothing but read books and were waited on by slaves - deteriorated. Formerly, the Confucian tradition looked up to the scholarly class and despised those who performed routine manual labour. The Yangban class were concerned with theoretical and speculative matters and were preoccupied with face-saving honour. As a result they were inadequate to the task of the adapting to a new situation. Meanwhile, new elites emerged from the ranks of the former commoners who could satisfy the requirement of the new age owing to their diligence and the equal opportunity of education that they had enjoyed regardless of their class background. Therefore the modernization of Korea, that is, the industrial, commercial and economic development, was made possible through the ascent of the middle class and through equal opportunity of education.

1. 5. 2. 3. 2. Change of Family Structure:

1) rise of the nuclear family

The structure of the Korean family has also changed in response to the process of modernization. As industrialization accelerated, people began to move to cities. The rural-to-urban migration broke the traditional family living arrangements and brought in the decline of the extended family system. The urban dwellers had to live in small apartments, because of the shortage and high price of housing. The old people were left in the rural areas and the relocated workers settled in the cities with their immediate family members only. The latter formed nuclear families and, through family planning, began to have fewer children. The nuclear family could enjoy a

¹⁰ In the early years of Yi dynasty, there were three immutable classes: Yangban, the common people, and the despised. But in the middle years of Yi dynasty the middle class such as doctors and professionals is distinguished from the common people.

private life apart from the interference of a complex extended family system. However, even if the structure of this new type of family and family life cycle outwardly resembles the western family style, the inner structure of the urban Korean family, that is the awareness about the meaning and function of family, and the dynamics of relationships between family members, were still maintained in the traditional style. Therefore the nature and content of family problems show quite big differences between Western society and Korean society in certain areas.

On the basis of statistics (1970-1990) of the Central Family Counselling Center, Song, Sung Ja (1995:571) pointed, "the main areas of Korean family problems are: husband and wife problems, problems with children, and mother/daughter-in-law problems. Concerning the husband and wife problem, the issue of infidelity is prominent regardless of the counselling center...The mother/daughter-in-law problem needs special attention, since it is increasing, contrary to the social trend of a decrease in the multi-generational extended family system". In the traditional family, the mother-in-law was in charge of her son's family affairs and the daughter-in-law had to obey and yield to her mother-in-law. In the nuclear family system, the mother of the family is considered to be in charge of her own family's affairs. But the mother-in-law often intrudes and wants to control and affect her son's family affairs. Daughters-in-law have come to be aware of themselves and are much more independent but the mother-in-law still wants to control and ignore the daughter-in-law's power. Therefore, in modern Korea, the conflict and power struggle between these two parties is serious.

2) Increase of awareness of "self"

As the industrialization process advanced, job opportunities for women increased and more housewives had the chance to participate in the labour market. As women gained economic power, their voice in society and the family was raised and an awareness of human rights and equal rights between men and women (gender equality) pervaded Korean thinking. In modern society everybody is busy. Husbands and wives have begun to have their own lives and spend their time separately. Even family members do not have enough time to talk¹¹. As the importance of privacy is emphasized, the channels of communication have become blocked and even cut off and alienation between family members has become apparent. As a result the divorce rate has soared dramatically.

¹¹ According to the youth protection white paper, in 2001, 22% of the Korean high school student spent their time to talk with their father less than a minute a day, 11% spent less than a minute to talk with their mother. (2002 10. 24. Joong-ang Daily News Paper)

The call for woman's participation in social and economic life has increased and, as a result, those children who could have been cared for by relatives under the extended family system when their parents were busy, now, under the nuclear family system, have to be left alone at home or at day care centres. Children thus have less and less time to see and talk with their parents and family members. The communication channel between the child and his/her parents has weakened. Children begin to leave the home and are attracted to improper behavior, being introduced to and involved with various deviational activities and crimes. It is reported that the adolescents who are involved in juvenile delinquency used to be mostly from deficient families (single parent), but lately, many of them are from a normal family (both parents) but with parental discord, or from a family whose parents are both busy. Some of them were from the home of normal family with both parents, mid-high economic level, fairly high social status but most are not appreciated or accepted by their family.

1. 5. 2. 3. 3. Gulf between rich and poor

The economic development plan controlled by the government was efficient and shortened the time span of industrialization in Korea. The world recognized the swift industrial development of Korea and called it "the miracle of Han River". President Park who was the originator of a series of economic development plans, needed a few able and powerful large companies to carry out the industrialization of Korea as he intended. He gave favours to certain companies, such as allocating subsidiary funds, granting quick approval of business plans, and prohibiting the import of competitive industrial products. As a result, certain companies could expand in a very short time, equal to the government's expectations. However, the preferential treatment by the government of a certain company to ensure swift and efficient development, resulted in the birth of *chaebol*, the conglomeration of companies. The gap between the rich and the poor became enormous, and in some sense, the social stratum by birthright was replaced by the new phenomenon of economic stratification based on the amount of each person possessed. Consequently, those companies that desired rapid processing of their plans had to give bribes or send a lobbyist to obtain the favour of the government and this became the basis of pervasive corruption and the collusion between companies (businessman) and the politicians.

1. 5. 2. 3. 4. Secularization and moral deterioration (Relativism)

Thomas Oden (1995:24, 25) described the consequences of modernity as a social pathology: "The enchantment of modernity is characterized by technological messianism, enlightenment idealism, quantifying empiricism, and the smug fantasy of

inevitable historical progress. ...The bull's-eye definition of terminally fragmenting modernity is a disabling social malaise, a crash of the moral immune system, a collapse of virtue, a moral spinout." In Korea, it is also true that, as modernization advanced, within a short time, Postmodernism was introduced into society, and the symptoms of secularization, especially moral deterioration became all the more prominent. Some factors of secularization of Korean society will now be discussed.

1) Influence of dictatorial leadership of the military junta.

The strong leadership of the military junta actualized the rapid modernization of Korea but supported and emphasized the idea of the supremacy of industrial and economic advance. The demand for the extension of political power often caused illicit changes of laws and constitutions and rationalised the junta's political ambitions. In other words, Korea bought economic development at the expense of democracy and human rights. Anti-democratic political power brought about the collusion of political powers and economic leaders, overlooked the corruption of public offices, and incurred the plutocratic despotism of economic leaders. The claims and rights of the workers were ignored. The legitimacy of political power was lost, and the political leaders were exposed as blinded by their own self-interests. The moral deterioration of the leaders pervaded the populace and the attitude of "do not care of the means to pursue the end" became prevalent. Even after civilian government was established, the chain of collusion between the political and economic powers was hard to break. Moreover, because of the lack of role models and the lack of experience, political leaders sometimes became the stumbling blocks to the development of a changed social awareness.

Michael Breen, a writer and consultant who first came to Korea as a correspondent in 1982 and stayed for a total of 15 years, said (1998:269-71) in his lately published book "The Koreans": "Politicians are the worst offenders as these selfish bullies seem to operate under a law all their own." And he argues that there is a historical reason for the lawlessness: "The law was used in Korean experience to abuse people. The law was a kind of weapon in the hands of powerful people. For example, the Japanese occupied and used modern law to destroy Korean culture and cheat locals out of their land. Former President Park, Chung Hee's modernization through laws in the 1960s and 1970s was no exception. And those who followed Park were no better. In politics, political leaders have been the worst in abusing the law...What makes matters worse is that the bad examples politicians set for the public lead to corruption".

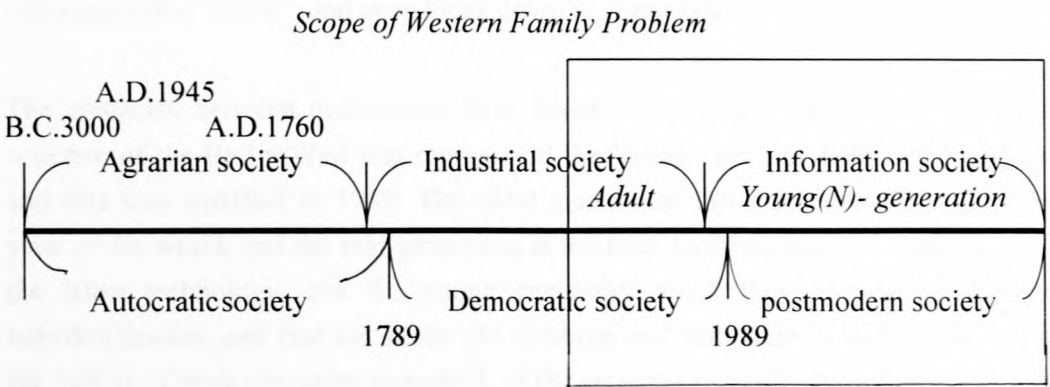
2) Influence of sudden flood of Western culture

Because of the sudden and overwhelming influences of Western culture, Korea ceased to be “the hermit country” of former times. About the time of 1988 Seoul Olympics, foreign cultural products that had formerly been subject to rigid inspection were allowed to be imported widely and freely. Western culture quickly flooded into Korean society without any proper filtering. Moreover, the illicit circulation of violent Japanese cartoons and pornography, as well as audio and visual discs, did great harm to Korean adolescents.

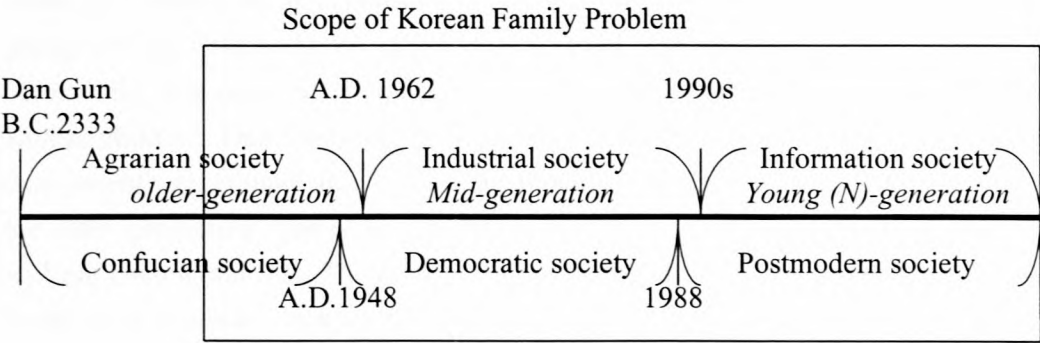
1. 6. THE RESULT OF SOCIAL CHANGE: GIGANTIC GENERATION GAP

Within 50-60 years Korean society has changed from being a very rigid and conservative society to a very advanced, individualistic and achievement-oriented society; from a traditional Confucian society to a postmodern society, by way of a modern society. Especially after the 1988 Seoul Olympics, the speed of modernization and globalization accelerated and, with the coming of the 1996 IMF Era, the characteristics of postmodern society became notable. The impact and effect of drastic social change in Korean society are really overwhelming and have driven most people into confusion and even chaos. They feel harassed, left behind, at their wits’ end, deserted and frustrated, and feel even bitterness and anger. Here, the issue is not only limited to the short time span and speed of change, it extends even more to the point of “coexistence of people who have a different worldview and mental outlook”.

< Western Society >



<Korean Society>



The problem of Western society and the Western family occurs between the adult generation and the young generation. The mental outlook of the adult generation is based on the structure of the modern industrial society and the mental outlook of the young generation is based on the postmodern information society. There should be some understanding, negotiation and agreement between them although it is a hard process. However, the problem of Korean society is that what is required is the co-existence of three different generations who have three totally different worldviews and mental outlooks. Compared to Western society, the extent of the Korean problem is even wider and more complicated. In modern Western society those who lived under the traditional society based on status distinctions have mostly perished, but in Korea the older generation whose value system was established under traditional Confucian society is still alive. In current Korean society, people holding traditional, modern, and postmodern ways of thinking are intermingled and living together. In a sense, Korean society can be said to be “a mixing bowl of value systems of traditional, modern and postmodern society”. Naturally, there is inevitably communication “noise”, and even break down in communication.

The obstacles between generations have become too great, even thicker than the concrete of the Berlin Wall that represented the barrier between different ideologies and that was smashed in 1989. The older generation still maintains the traditional view of the world, and the mid-generation is too busy to think, busy catching up with the latest technology, and the young generation think they are the victims of industrialization, and that the adults are stubborn and inflexible in their thinking. In the middle of their confusion and shock, if the generations could share their ideas and views, the gaps would be lessened. But each generation with its different value system, simply withdraws into its own world and feels misunderstood, left behind, neglected, marginalized, and abused, and that it has sacrificed its needs for others.

The Korean older generation has called the new generation the “x-generation”, meaning “cannot be understood” but in the late 1990s, they called the young generation the “n-generation” (network generation, still not realizing what it means). Meanwhile, the new catch phrase “Adults do not know” is widespread amongst Korean children. That means the children are aware that they are totally different from their parent's generation, and their social situation or needs are different from those of the older generation. The older generation in turn, do not know, do not realize, and will not even admit that. Therefore, children think that the older generation's way of thinking is stubborn, lacking in understanding, and rigid, therefore, they are not-communicable.

The reason for the enormous generation gap is that, as society develops, the lifestyle and way of thinking and, therefore the social values and the symbolic universe change too. Also, family members spend their time separately and the pace of life in modern society has become so fast that family members do not even have enough time to see and talk to one another. In examining cases of juvenile deviant behaviour, it becomes apparent that the parents did not know of the existence or severity of their children's problem at all. This means that there had been some kind of separation, isolation and alienation of the children from their parents, and their communication channel had been broken.¹² Then “noise” (hindrance) occurs in the communication channel and understanding between the generations becomes hard to achieve. In some sense, culture as a whole changes, in which case the communication between the generations can, sometimes, be said to be “cross-cultural” dialogue or communication. Noise in communication cannot be avoided altogether and in some cases connotes that the generations are alien to each other. In Korea, the new word “*kkin-se-dae*”, that is, “in-between-generation” or “mid-generation” was coined. The generation gap is not only between the older and young generation, but also between the young and mid-generation, and between the mid-generation and older generation. Lately, it is said that the generation gap can be felt every 5 years.

¹² At the TV interview of the parent whose son committed suicide because of the severe physical assaults of his classmates, she said that she did not know that her son had been brutalized by school friends since he never talked to her. She added that once in a while she saw some bruises and scratches on her son's face or body, but her son explained that he had fallen or slipped, and told her not to mind and to leave him alone. (Otherwise he got angry with her.)

1. 6. 1. Characteristics of the older Generation

The traditional Korean, or so-called older generation lay great emphasis on his/her duty or responsibility as an honourable person. This generation regards the 'concept' of duty highly. During their lives they have performed many self-denying sacrifices for their family and society, since they were raised up under the "honour and shame culture" and had a "group oriented personality". They stick to the rules and norms, are very hard working, strict and, in some sense, stubborn. Sometimes, even if they do not like or agree with something, they still do what is asked or expected of them, just to save face. They just cannot say "no" because they consider that this reply would harm the relationship and the relationship is more important. They were the generation who began the industrialization of Korea and exerted their best to improve their children's lives. They also endured a hard life, suffering under the Japanese governance, and fighting in the Vietnam War. At that time, saving money was a virtue. Therefore, it was on their hard work, thrift and frugal lifestyle that the abundant life of modern Korea could be built. Now, they feel used up, neglected and lonely since they feel that the young generation does not respect them or yield to the older generation anymore.

1. 6. 2. Characteristics of the Mid-generation

Korean "Kkin-se-dae" means, "in-between-generation" that is the mid-generation, generally those who are in their 35 to 60 years of age. This generation is somewhat similar to the older generation; they are conservative and stick to traditional customs and value systems. But they are more goal-oriented and efficiency-minded. They effected the Korean industrial advancement by working up to 8 to 14 hours a day to increase exports, and by working hard in the overwhelming desert heat of Middle East to earn dollars that their country needed desperately. Similarly, they devoted themselves to their family's well-being. This was the generation that was burdened with most of the stresses of Korean industrialization, but at present most of them feel like they are being kicked out as they have to retire early in their 50s under the guise of "early-retirement" or "honourable retirement" at the time of the IMF Era. They have been pushed aside by the next generation who are equipped with expertise in the latest technology, while they are absurd and clumsy in the Information society because of their lack of knowledge of computers and foreign languages.

They feel that they were used up and then discarded. They feel deserted, and therefore frustrated and depressed. They were the supermen and superwomen of the Industrial society but now they are out of date. They also cannot accept many of their children's excuses not to satisfy their expectations. They think their children are spoiled and not

motivated to reach their goals. They think the young generation is senseless and without discernment and discipline. This generation is more goal-oriented, and their thinking, in some sense, is strict, stubborn, and insensitive to individual situation or feeling

1. 6. 3. Characteristics of the Young Generation (N-Generation)

The young generation, they love Western food, listening to very fast rock and rap music. They think highly of their individual uniqueness and their rights, and are somewhat selfish, since they are either an only child or one of only two children, and their devoted parents who grew up poverty-stricken have provided almost more than their children need.

The primary characteristic of the N-generation is that they feel lonely, very lonely. These days the Korean family has only one or two children (often one girl and one boy), in rare cases three. Therefore, the children have to spend time alone when their parents go out to provide more goods and a better lifestyle for their children. There are many “latchkey” and “home-alone” children in the cities. Even two children who are left at home, say a brother and sister, find it hard to mix and play since their interests are different. And when their parents come back in the evening or at night, they do not understand that the children were feeling lonely. Actually their parents do not know what loneliness means.¹³ There is not enough time for the children to talk and share their problems and feelings: their communication channel is blocked or broken. They feel they are not heard or understood, and feel completely isolated. That is why they indulge in computer games to forget about their loneliness while their parents are away.

However, in reality, they lack human relationships. So their frustrated hunger for love and care drives them into anxiety and stress and they often seem very cold and indifferent to other people's needs, sometimes insensitive and even cruel. These are some symptoms that indicate that they have already closed their mind or world. The symbolic universe of parents and children becomes different, as they spend more time separated without communication. Meanwhile, women of young generation have more liberated worldview and are financially independent than before and, tend to be

¹³ In 1950s and 1960s the living standard of Korean society was very low, therefore, their parents were generally born in a poor family, having a small house or room with many children. They have been growing up in the middle of many children, and they always wanted to have their own quiet space. They hardly experienced to be lonely, and do not know what is like left home alone. Actually they are very happy to be able to provide their child with his/her own room.

not subservient to men anymore, as a result, divorce rate has soared and, claims for women's right and job opportunity is wild. The stress and frustration of the young generation because of parental discords sometimes is unbearable. In 1998, there were 124,000 divorces in Korea, which was an increase of 34,000 over the previous year. In 1999, there were 169,000 cases, which was an increase of 45,000. In 1999, of every 3 couples getting married in Korea, one will get divorced. The consequence is that children's hunger for "love" is severe. The main theme of teenage songs is "love", mostly love that is not accepted but rejected.

Secondly, the young generation is accustomed to the abundant life of modern society exemplified by instant foods, ready-made toys, and efficient computers and they have become spoiled. They are the "instant generation". When they are hungry, instant food is served in a couple of minutes from a microwave oven. When they want to know about something, they can have answers immediately through internet services. So, they are impatient. They cannot wait for anything. Also, they are not strong and tough enough to endure hard times. In thinking, they are individualistic, democratic and claim human equality for men and women. Before, saving money for a rainy day and perseverance through hard times to achieve a good result were virtues, but for them present convenience and instant happiness are more important. Before, when children were asked about their dreams, many would answer that they wanted to be a president, scientist, professor, and doctor etc. But now, their answer is "gagman (comedian), singer, or backstage dancer". One questionnaire revealed the tendency of teenagers by asking, "Who do you want as your date?" The answer used to be: professionals, or a man with vision, etc. but these days, it is "gagman or man with a sense of humour" someone who can make them happy instantaneously.

Thirdly, this generation is a generation of the senses and emotions. They think in terms of outward appearances and their spontaneous emotions are more important than discretion or consideration. Therefore, cosmetic or plastic surgery is very popular to make themselves more attractive and impressive. They save money for plastic surgery by taking part-time jobs (called in Korea, "albeit"), sometimes even becoming involved in the entertainment industry. They are too busy acting out instantaneously to ponder over the meaning of life.

Fourthly, they are under severe stress because of excessive competition. It is not too much to say that, in Korea, children are judged by their academic achievement. If their school report is poor they are not treated properly as a person. After the final school exam or entrance exam for college, not a few students commit suicide blaming

themselves not satisfying their parents expectations. Moreover, because of the lack of role models among leaders in politics and economics owing to the moral decline caused by the rapid development in economics, children have not had proper “heroes” to follow. They do not have enough motivation for working hard, and they do not even have good role models. And the general social atmosphere in Korea is deteriorating. Their parents think they have prepared the best environment for their children by ensuring that they do not lack for any material item. However, the children feel that they are neglected or are not understood at all. The result is that children are easily frustrated in the current situation and settle for pursuing an easy life.

1. 7. SUMMARY AND CONCLUSION

Since the generation gap between each generation in Korea is so great, strife and struggles within the family are natural consequences. Each family member feels that his/her communication channels are totally blocked, that he/she is not be understood and in turn cannot understand the other family members at all. There is even anger and resentment between the family members since they think the other family members are stubborn, and not sensitive to their situation. They feel they are alienated and isolated from one another, they feel enormously lonely and try to find compensation outside of the family circle.

To solve the strife and struggles between generations, the differences should be lessened through an understanding of one another’s value systems, ways of thinking and backgrounds through effective communication. However, modern society is a very fast moving society. There is not enough time for the family members even to see one another. Therefore, the family members have to try to come together even if it is for a short time and have fun together, playing games and sharing their lives (Covey, 1997: 75, 306). If once they try to come together and talk (with not too much negative talk), then they will begin to talk about their own stories, their backgrounds, stories from the old days, and they will understand each other, then forgive and begin to love each other.

Korean culture, in a word, used to be a monoculture. Koreans did not experience much diversity and are not familiar with “different-ness”. Living with “different-ness” only reminds them of “living with the enemy,” the Japanese governance over Korea. Therefore, the differences of opinion and ideas make them nervous and impatient and they are not prepared to accept difference or disagreement. However, they will have

to change their perspective. Korean society is under pressure of change and is changing dramatically and continuously. In turn, Korean culture is under going drastic transformation. Consequently, the generation gap has become too large and the communication channel between the generations is blocked and sometimes broken. At present an attempt at communication between the family members and between generations is desperately needed in Korean society. For a while, the strife and struggle between generations will remain and improvement will be slow. But, the greater the effort, the better it will be for the future of Korean society.

Multi-generational communication within the family circle will cause, at first, the clash of two different horizons of thinking and worldview, value-system, and attitude. But, finally, it will begin to lessen the differences and lead to mutual understanding and harmony between generations, since Korean society and family are firmly based on a community of love that values human relationships highly. Up till this point, we have examined the process and impact of social change in a drastic transitional period, that is, Korean culture itself in transformation. The social environment has aggravated and caused so much stress to everyone in society. Now, in Chapter 2, we will investigate the centre of cultural transformation and the reason for generation gap that resulted from the influence of postmodernism on Korean society.

CHAPTER 2

INFLUENCE OF POSTMODERNITY ON THE SPIRITUALITY OF KOREAN CHILDREN AND THEIR FAMILY

2. 1. INTRODUCTION

According to Hans Küng, people were amazed at the outcome of the Industrial Revolution: the efficiency of machines and discoveries such as steam power, electricity and chemicals that replaced human muscle-power. Moreover people developed confidence in human reason, which consequently led to the achievement of enormous successes and they became to believe in what Küng (1991:12) called the “evolutionary-technological ideologies of progress”. The modern society retained a basic optimism in the capacities of human reason, governmental or social strategies and scientific achievement, to shape the world for the general advancement of human society. In fact, in modern society, technological and industrial progress has become an absolute value and idol. But at the end of modern industrial society, people come to realise that the idea that “all excessively optimistic expectations that a more humane period will automatically come into being” (Küng, 1991:17) was deceptive. Modern science and technology, as experienced through two world wars, proved to be a “technology of death” (Küng, 1991:2). It contributed to the varying degrees of depression or feelings of hopelessness that the post-war generations felt as a result of their aching apprehension about the threat of nuclear warfare that could destroy their future.

Industrialization brought technological progress but at the same time destroyed the environment. Moreover, the disruptive consequences of the processes of industrialization and urbanization can be said to have brought about the birth of mass society and the erosion of collective and personal identities, which Strinati (1995:5-7) called the ‘atomisation’ of the individual in terms of his/her community.

The eradication of agrarian based work tied to the land, the destruction of the tightly knit village community, the decline of religion and the secularization of societies associated with the growth of scientific knowledge, the spread of mechanized, monotonous and alienating factory work, the establishment of patterns of living in large anomic cities populated by anonymous crowds, the relative absence of moral integration lie behind the emergence of a mass society and mass culture. ...Industrialisation and urbanization serve to create what is called

'atomisation'. This means that a mass society consists of people who can only relate to each other like atoms in a physical or chemical compound...cannot foster identity, define conduct and fashion morality.

Küng (1991:14) argued that

The greatest triumphs and greatest catastrophes of technology lie closely together. ...The crisis of the idea of progress is essentially the crisis of modern rational understanding. ...But when it increasingly makes itself absolute and compels everything to legitimate itself (along with the freedom of subjectivity), reason, which is not involved in any cosmos and to which nothing is sacred, destroys itself.

Now, at the end of the Twentieth Century and at the beginning of a new millennium, modern society is faced with a vacuum of meaning, values and norms, and humankind is inevitably caught up in an "epoch making paradigm-shift" (24) from modernity to postmodernity.

The process of postmodernisation is accelerated by the globalisation¹⁴ in that "importantly territoriality will disappear as an organizing principle for social and cultural life, it will be a society without borders and spatial boundaries". Malcolm Waters called globalisation "a key idea by which we understand the transition of human society into the third millennium" (ibid). Waters defined globalisation as "[a] social process in which the constraints of geography on social and cultural arrangements recede". Not only that, globalization has shattered the concept of "Europe as the center of modern culture". Küng (1991: 4, 24) described this shift as "from Eurocentrism to polycentrism" saying that "the domination of the world by the European powers had already been thoroughly shattered and that after this global political earthquake Eurocentrism would be replaced by a polycentrism (alongside Europe, now America, Soviet Russia and also Japan)."

According to Strinati (1995:235-239), the main phenomena relating to the emergence of postmodernism can be said to be the birth of mass society, consumerism and media-saturation, and the erosion of collective and personal identities as follows:

Postmodernism has links with some long-standing ideas about the scale and effects of consumerism and media-saturation as central aspects of the modern development of industrial, capitalist societies. ...In this process mass media have become so central to communication and information flows within and between modern societies that they, along with consumerism, have given risen to the characteristic features of postmodernism. ...The gradual disappearance of

¹⁴Waters (1995: 1) said that "postmodernism was the concept of the 1980s, globalization may be the concept of the 1990s."

traditional and highly valued frames of reference in terms of which people could define themselves and their place in society, and so feel relatively secure in their personal and collective identities. ...'Economic globalisation', and transnational economic processes erode the significance of local and national industries and, thereby, the occupational, communal and familial identities they could once sustain. ...Consumerism by its very nature is seen to foster a self-centred individualism which disrupts the possibilities for solid and stable identities. ...Neither consumerism nor television form genuine sources of identity and belief, but since there are no dependable alternatives, popular culture and the mass media come to serve as the only frames of reference available for the construction of collective and personal identities.

2. 2. POSTMODERNITY

2. 2. 1. DEFINITION OF POSTMODERNITY

Hans Küng (1991:3) expressed the following views: "Postmodernity is a problematic concept, to be sure, and is more an expression of confusion than a definition for a new world epoch which does not yet have a name of its own, but now towards the end of the century people generally are becoming increasingly aware of it."

2. 2. 1. 1. Time span

D. Dockery (1995:13) stated that, "[t]he term 'postmodern' primarily refers to time rather than to a distinct ideology". Oden (1995:20-23) viewed the term "postmodern" more widely: "By postmodern, we mean the course of actual history following the death of modernity. By modernity we mean the period, the ideology, and the malaise of the time from 1789 to 1989, from the Bastille to the Berlin Wall ...between the French Revolution and the collapse of Communism". But there is some variation among scholars. Arnold Toynbee dates the birth of the postmodern period to 1914, the outbreak of World War I. According to Thomas Docherty (1993:1-2), "the most significant early use of the term is probably that of Arnold Toynbee, who in 1939 suggested that the modern age had ended in 1914, and that the era which emerged out of the ruins of the shattering experience of the First World War should be described as 'Post-Modern'. Hans Küng (1991:3) dated the turning point from modernity to postmodernity as 1918 with reference to a similarly profound social upheaval: "the basic onset of modernity already began with the collapse of bourgeois society and the Eurocentric world around the time of the First World War". However, it is mostly accepted that the emergence of the postmodern period refers to the 1970s and 1980s.

2. 2. 1. 2. Ideology

Thomas Oden (1995:24) defined modernity as a “time span”, on “ideological spell”, and in a word as “a Moral Spinout” when he said,

modernity is not merely a period or temporal duration but more a mesmerizing, spellbinding vision of the human possibility that has held the human imagination in its grip. ...The enchantment of modernity is characterized by technological messianism, enlightenment idealism, quantifying empiricism, and the smug fantasy of inevitable historical progress. ...There the assumptions, methods, values, and ideology of the French Enlightenment, coupled with German idealism and British empiricism, were advertised, hyped, and peddled.

Sacks (2000:115) said that postmodernism “is a reaction to, and questioning of, modernism and its perceived limitations and failings”. He called the postmodern split from modernism a “wholesale paradigm shift”. He even viewed postmodernity as a “revolt against Modernity”(Sacks,2000:120). To sum up, postmodernity refers to an ideology that follows after modernity.

2. 2. 1. 3. Cultural phenomenon

Mohler (1995:68) defined the term “postmodern? more precisely as a cultural phenomenon embodying a profound transition: “as currently applied, the term is an umbrella concept covering styles, movements, shifts, and approaches in the fields of art, history, architecture, literature, political science, economics, and philosophy – not to mention theology. It is a cultural phenomenon.” Lyotard (1984:xxiii) asserted that postmodernism was “the state of our culture following the transformations which, since the end of the twentieth century, have altered the game rules for science, literature, and the arts”.

2. 2. 2. THE UNDERLYING ASSUMPTIONS OF POSTMODERNISM

In recent times the supporting structures of modernity have collapsed. As Thomas Oden (1987:323) has observed, “[w]e have already witnessed in the third quarter of the twentieth century the precipitous deterioration of social processes under the tutelage of autonomous individualism, narcissistic hedonism, and naturalistic reductionism, all of which have been key features of modern consciousness”. Later he (1995:27) added that “the absolute moral relativism brought inexperienced moral toleration to the motifs of terminal modernity”. Dockery (1995:15) said that

Premodern and modern views of things agreed that knowledge is certain, objective, and obtainable. The modern world was characterized by scientific thinking and

Common sense philosophy. Premodern and modern periods agreed on the objectivity of reality. Despite differences regarding the status of this reality, there was at least an agreement that such reality existed independently of any individual apprehension of it.

2. 2. 2. 1. Postmodernism as a reaction to modernism

Postmodernism is a reaction to, and questioning of, modernism and its perceived limitations and failings. Postmodernity can be said in some sense to be a continuation of modernity but in another sense a revolt against modernity. Therefore there is some similarity and difference between modernity and postmodernity. In the words of Carl Henry (1995:48):

Postmodernism retains a number of elements that characterized modernism: the rejection of transcendent deity and of miracle and the disavowal of supernatural revelation and of absolute truth, fixed meaning, and purpose. It repudiates all external, objective, transcendent authority, scientific authority also, and the mainly functional authority of religious literature, the Bible included, in its life-transforming role in a believing community. ...There are a number of claims that postmodernism rejects that modernism championed: there is the boundless truth that science assures personal freedom and human progress; the absolutizing of the scientific worldview; the belief that human reason and power control nature and history; the enthronement of Marxist socialism as the catalyst of a socio-political utopia; the reduction of values to utility; the ultimacy of the human self; the possibility of a coherently integrated science; and a universally shared religious experience despite doctrinal diversity.

2. 2. 2. 2. Postmodernism describes the dislocating human condition

For Dockery (1995:14),

Postmodernity describes a dislocating human condition that is being experienced in these last years of the twentieth century. We say it is "dislocating" because it tends to throw people out of the worldviews they have traditionally held. ...Postmodernism is a new set of assumptions about reality, which goes far beyond mere relativism. ...Postmodernism tends to view human experience as incoherent, lacking absolutes in the area of truth and meaning. ...Postmodernists have genuinely given up on the idea of absolute truth.

Dockery (1995:16) added that "the term postmodernism is imprecise, irregular, and inclusive since there are 4 approaches of postmodernism". In summary, his view of the four approaches is: 1. Deconstructive postmodernism that claims radical denial of the objectivity involved in foundationalism. Its aim in interpretation is to deconstruct additional objects of thought and the traditional methods of a discipline. 2. Liberationist postmodernism focuses more on the social and political form of the contemporary worldview rather than on the philosophical foundation. This approach

often needs adjectives such as “feminist”, “gay”, “black”, “third world”, or “political”, to define what kind of liberation motif is at work. 3. Constructive postmodernism attempts to revise or reconstruct the modern worldview. It rejects metaphysics as a valid building block while maintaining that the construction of a worldview is possible. 4. Conservative or restorationist postmodernism suggests that there is much within the premodern and modern worldviews worth retaining.

2. 2. 2. 3. Postmodernism Embodies a Culture of Distrust and Suspicion

A.C.Thiselton, (1995:12-16) examined postmodernism from a slightly different angle as follows:

The modern self retained a basic optimism about the capacities of human reason, governmental or social strategies and scientific achievement, to shape the world for the general advancement of human society. But such optimism omits too many factors to provide hope for the postmodern self. ...Disguise covers everything. Hence a culture of distrust and suspicion emerges. ...The postmodern self perceives itself as having lost control as active agent, and as having been transformed into a passive victim of competing groups. Everyone seems to be at the mercy of someone else's vested interests for power. Mass advertising has contributed much to the collapse of confidence in claims to truth, along with power-seeking in party-politics. ...People suspect that here 'truth' disguises only the desire for success and domination. Postmodernity means, above all, loss of innocence, especially any innocence which perceives the contrived as 'natural'.

The scientific and philosophical assumptions that prevailed in the modern era had the effect of producing serious scepticism about faith in a supernatural God. Modernity proclaimed the death of the God. Sims (1995:340) said that

The loss of God carried with it the loss also of the inherited view of truth, of the self, of meaning and worth, and of history. Modernity failed to see that its effort to magnify the self by eliminating God is literally self-defeating. Once the self related to God is dismissed, the traditional self too must be abandoned. The retirement of this modern self was therefore welcomed by postmodernity. Alongside its mounting criticisms of modernity, postmodernism has ventured a depth analysis of the collapsing modern life view and worldview.

Sims (1995:327) also stated that “postmoderns tend to reject ‘overviews’ and ‘controlling viewpoints’ in favor of particularly and pluralistic points of view. ...There is no fixed ‘world,’ only our ‘view’ of it”. The insights expressed by Sims reveal a similarity to Nietzsche's nihilistic view: “The project of nihilism is to unmask all systems of persuasion” (Vattimo, 1988:xii). But, according to Thiselton (1995:16), postmodernism does not maintain the revealing honesty of nihilism but reverts to a degraded form of persuasion: “in other words, issues of truth become issues of

rhetoric. All thought that pretends to discern truth is but an expression of the will-to-power - even to domination - of those making the truth claims over those who are being addressed by them". Sims (1995:328) concluded by saying that "the irony in the new situation is that while postmoderns are more open to spiritual reality and cosmic meaning than moderns, they have no place to plant their spiritual feet".

2. 2. 3. THE KEY ELEMENTS OF POSTMODERNISM

2. 2. 3. 1. Hyperconsumerism

The focus of modern society has changed from mass production to mass consumption as the incomes of workers increased beyond survival level. But a country's economy has become to depend on the precarious attitudes of consumers, so much so that companies now actively check and trace consumer attitudes and sentiments. An individual pays money for a consumable item and then receives it, as Sacks (2000:160) said "consumption became an act of individual empowerment. Invoking the magisterial nature of the exchange from the consumers' point of view, market-oriented economists have a value-laden term for the consumption act: They call it "consumer sovereignty". However, consumption is increasingly bound up with media-saturated popular culture because popular culture increasingly determines consumption.

Hyperconsumerism means that consumption has become "the cognitive and moral force of life, the integrative bond of society" (ibid.). The worldview based on the absolute right to consume one's way into happiness, or into the middle class, or wherever consumption might lead one has become pervasive in postmodern society. Sacks stated that, in America, higher education as an entitlement, especially a certain degree, is pursued as the main route to economic success. In Korea it is even more true: higher education (a graduate certificate) is obtained for whatever reason. A private tutor is hired for an astronomical sum of money. Even school teachers are illegally hired as private tutors and are sometimes exposed for leaking school tests. Hershey (1986:36) mentioned an interesting point: "in postmodern culture 'self-esteem' is measured by performance. ...We're trained by our culture to be in control, get our act together, accumulate necessary trinkets on the road to 'success'. In short, we become somebody by what we do, not who we are. ...We are defined by what we consume."

2. 2. 3. 2. Breakdown of the Distinction between Culture and Society.

Strinati (1995:223) asserted that postmodernism represented the breakdown of the distinction between culture and society:

Postmodernism is said to describe the emergence of a social order in which the importance and power of the mass media and popular culture mean that they govern and shape all other forms of social relationships. The idea is that popular cultural signs and media images increasingly dominate our sense of reality, and the way we define ourselves and the world around us. It tries to come to terms with, and understand, a media-saturated society.

In these days, in Far East Asia, the significance of national boundaries, especially in economic terms, is gradually diminishing. Even culturally, Korean popular songs and movies are also well-known in mainland China and Taiwan and Hong-Kong. The trade in cultural and industrial products is increasing drastically. Before, Americans built their factories in Korea and Japan, but now Korea and Japan are building their factories in mainland China, where abundant and cheap labour can be supplied. Now, the Korean factory in mainland China is considered to be a Chinese company. The word "globalization" can be experienced as a reality. Strinati (1995:15) explained globalisation as follows: "Globalisation provides an alternative space within which to frame the practices of the nation-state and society as the boundaries around the two are not taken to be coterminous, nor are they held to be as solid or impermeable as certain sociological understandings might suggest." Waters (1995:136) added: "Globalisation merely implies greater connectedness and de-territorialisation".

2. 2. 3. 3. Philosophical solipsism.

Brown claimed the key elements of Postmodernism to be philosophical solipsism, historical abbreviation, and political fragmentation. Solipsism, according to the Concise Oxford Dictionary (*solus* + *ipse* = alone + self), is the view that the self is all that exists or can be known. Brown (1995:316-318) considered that

Postmodern thinking is in many ways a rebirth of the nihilistic emphases of Nietzsche, who is sometimes referred to as the "fountainhead of postmodernism." This is due in part to a return to the Nietzschean emphasis on subjective knowing. For Nietzsche, all knowledge is perspective. There are no "facts," only interpretations from one's own perspective and will.

In the view of Sacks (2000:120), postmodernity signifies the “end of a single world view, a resistance to single explanations, a respect for difference and a celebration of the regional, local, particular”.

2. 2. 3. 4. Historical abbreviation

Because of the speed and scope of modern mass communications, and the relative ease and rapidity with which people and information can travel, time and space have become less stable and comprehensible, and more confused and incoherent. Postmodern popular culture is seen to express these confusions and distortions. Brown (1995:316) said that “In the postmodern world, history tends to flatten out at the level of contemporaneity. The centers of history are so multiplied, the perspectives of history are so challenged, and the language of history is so disputed, that a ‘universal history’ is not possible”. Vattimo (1988:6) added, “The dissolution of history means first and foremost the breakdown of its unity”.

2. 2. 3. 5. Political fragmentation

After World War I, the world, while still maintaining political boundaries, was divided ideologically.

Democracy, fascism, and communism clashed in WWII, eliminating fascism as a major player and established the ideological fault line between democracy and communism. With the dismantling of communism, the expected dominance of Western democracy has not occurred; rather, the more basic divisions among civilizations are highlighted. In the postmodern era, political fragmentation defines the world scene. ...The result is a restless world torn apart intellectually, socially, and spiritually (Brown, 1995:317).

Postmodern society is an ideologically pluralistic society with political fragmentation.

2. 2. 3. 6. The decline of meta-narratives

Postmodernism rejects the claims of any theory to absolute knowledge, or of any social practice to universal validity.

Metanarratives, examples of which include religion, science, art, modernism and Marxism, make absolute, universal and all-embracing claims to knowledge and truth. Postmodernist theory is highly skeptical about these metanarratives, and argues that they are increasingly open to criticism. In the postmodern world they are disintegrating, their validity and legitimacy are in decline. It is becoming increasingly difficult for people to organize and interpret their lives in the light of metanarratives of whatever kind. This argument would therefore include, for

example, the declining significance of religion as a metanarrative in postmodern societies (Strinati, 1995:227).

Modernity proclaimed the death of God. Postmodernity seemed to open to religiosity by taking up an ideologically pluralistic viewpoint, but was still sceptical of faith in a supernatural God and prohibited a religious view point in the public domain, education and medicine, etc. Secularism ignored a critically important component of human nature, namely, the religious dimension. C.B. Mitchell (1995:270-273) commented on this as follows:

Not only has the public square become secularized, so also has academic medical ethics. Religious talk about ethical issues in medicine is less welcome today than in the past. In policy considerations of abortion, physician-assisted suicide, and the ethical, legal, and social implications of the Human Genome Project, religious discourse has been largely marginalized if not ignored entirely. ...Problems with this, it fails to acknowledge that nonreligious appeals may be just as coercive and threatening as religious appeals. ...Since truth is not available nor discoverable, the search for truth becomes futile. By the ideological pluralist's own admission, no one can (or at least, should) claim to know truth. Self-avowed pluralists who espouse this pluralist doctrine thus become the worst form of imperialist – denying to others what they themselves claim to have. Viewlessness (read nihilism) abounds. Thus ideological pluralism is not, in fact, suitable as a moral orthodoxy.

As Henry (1992:23) asserted, “prejudicial exclusion of the Christian world view” in postmodern world is prevalent. As a result it becomes impossible to discuss significant issues in a meaningful way. Religious certainties and communal verities decline and give way to the amoral immediacy of rational individualism and secular anomie associated with the rise of mass consumption and mass culture.

2. 2. 3. 7. De-traditionalisation

Richardson (1995: 55-56) coined the term “de-traditionalization” as coterminous with secularization, the loss of religiousness in society.

The most significant characteristic of the decline of tradition for the individual is the rise of “reflexive” experience: one's being faced with ever increasing sets of alternative norms, ends, means, and legitimations. De-traditionalization stands for the decline of a preset, natural order. ...Without traditional foundations and the voice of authority, the self assumes responsibility to ground itself by itself. A new kind of order is founded upon individual creativity and self-legitimation which we have come to call “modernity.” But now at the end of at least three generations, modernity and its crisis of authority can be more clearly seen for what it is: the loss of tradition. Universalizing criticism which so early spawned the rise of the

individual autonomous experience and thereby produced its own tradition is itself undergoing detraditionalization in the advanced stages of this process.

In summary, the primacy of postmodern society is information and technology. Postmodern individuals, relieved from a sense of cosmic purpose, freed from a God-controlled system of rights and wrongs, are enjoying exhilarating freedom of the autonomous self, ignoring responsibility or moral law. However, in mass society, the individual is atomized and manipulated by the media, feeling lost in history and pluralism and politically fragmented without trustworthy knowledge.

R.A Mohler (1995: 68, 69), cited Anderson's (1990:75) story of three baseball umpires that aptly shows the difference of the pre-modern, modern and post-modern views: The first, representing the pre-modern perspective, explains his method as "There's balls and there's strikes, and I call 'em the way they are." The second, a modernist, asserts "I call 'em the way I see 'em." The third umpire, a postmodernist, claims "They ain't nothin' until I call 'em."

2. 3. THE INFLUENCE OF POSTMODERNITY ON THE KOREAN SOCIETY AND FAMILY

2. 3. 1. The Influence of Postmodernity on Korean Society

In 1996, an economic crisis in Korea led to the dreaded "IMF Era". A shortage of Korean foreign exchange holdings threw the Korean economic system into turmoil and it was put under the control and guidance of the IMF (International Monetary Fund). Scores of Korean companies went bankrupt, and unemployment reached 1.5-2million. Many business owners and managers committed suicide or ran away because of uncontrollable debts. More than 100,000 homeless roamed the streets, the waiting rooms of express bus terminals or railroad terminals. Most of the middle to middle-high classes in society received a fatal blow. Countless homes were broken, and 9,000 children were abandoned in 1998. Some people even injured themselves deliberately to claim insurance payments. The society as a whole was thrown into turmoil.

In spite of this, companies intensified the advertisement of their products through television and radio, movies and videos for their survival. The media saturated mass culture actually relied on high consumption. Since many of the middle to middle-high classes shattered, the gap between the poor and the rich widened. However, some of the higher class and the political leaders continued to indulge in a luxurious life, and

when this was revealed, it caused the dismay among the common people. A professional thief who robbed high class houses was captured but nobody claimed their stolen goods because they did not want to mention of the source of their secret wealth.

The healthy social and philosophical qualities such as diligence, sincerity and honesty were regarded as useless; instead, twisted self-interest, swindling and deception, and corruption were regarded as abilities. Some college students involved in crime and prostitution to provide for the pursuit of pleasure. Because of the drastic economic disaster, the moral norms and value systems, the worldview, and even the mind set of the people were severely damaged too. The symptoms of fin-de-siecle postmodern society appeared in Korean society. It is true to say that the IMF Era accelerated and aggravated the process of postmodernisation in Korea.

One particular point to be mentioned is that, in Korean society, the characteristics of modern and postmodern society co-exist because the time period of transition from agrarian society to postmodern society by way of modern society was so short.

2. 3. 1. 1. Acknowledgement of Individual Distinctiveness

The 1990s saw the rise of the “information society”. In an information society, the concept of communication is totally changed. As someone who cannot read and write is termed illiterate, so someone who cannot operate a computer is called computer illiterate. Therefore, everybody is required to adjust to the new situation and latest electronic technology.

With the advent of the IMF Era, most Korean companies became bankrupt and the whole Korean economic systems was overturned. Most businessmen were swept away except those who thought differently from others. The IMF Era did great harm to Korean society but those who had an original idea and applied it to their projects or business, that is, those who showed creativity, survived and flourished. This represented the birth of the venture business. The benefit of IMF Era and postmodernism, if there is any, is the recognition of the distinctiveness, the uniqueness of the individual. Korean society could be called a “totalitarian society” or “traditional society” under the influence of Confucianism. Under that influence, Koreans had to fit into social systems, or had to follow what the society or their superiors required without raising questions or doubts. In some sense, until this time,

Koreans loved to be average, common and not distinct from others. They felt safe being average since otherwise they would incur the criticism or jealousy of others.

But now, current society requires the capacity for swift adaptation to new circumstances and the latest technology, new ideas that no one has ever dreamt of. Therefore, uniqueness, unconventionality and exceptionality are appreciated highly and encouraged as mechanisms of survival. Now, since the IMF Era, Koreans have learnt to appreciate individual uniqueness. Sacks (2000:120), citing Jenks, concluded that "Post-modernism means the end of a single world view, and by extension, a 'war on totality', a resistance to single explanations, a respect for difference and a celebration of the regional, local and particular."

2. 3. 1. 2. Atomization

The description of Strinati (1995:9) of the urbanization process perfectly suits for Korean Society:

The pre-mass society is viewed as a communal organic whole in which people accept and abide by a shared and agreed upon set of values which effectively regulate their integration into the community, and which recognise hierarchy and difference. ...With industrialisation and urbanisation this situation changed. Community and morality break down, individuals become isolated, alienated and anomic, the only relationships open to them being those of a financial and constructual kind. They are absorbed into an increasingly anonymous mass, manipulated by the only source of a surrogate community and morality available to them, the mass media.

The Korean individual identity, which was defined by geographically based community (whose son, at what town), lost its meaning as people left their home towns. Before, individual behaviour was bound by the reputation of the family name, but in a huge town, each individual, especially as one of an anonymous multitude, had total freedom without any restriction. This atomization of the individual contributed to the secularization and de-traditionalisation of Korean society.

2. 3. 1. 3. Hyperconsumerism

The dramatic economic development in Korea brought prosperity, creating a huge middle class that owned the ability to buy, so and middle class consumer culture emerged. Now, we see an intensifying consumerism: shopping malls, enormous discounting stores, drug stores, and a million objects to buy. The words of Sacks

(2000:156) ring true, especially of Korea: “hyperconsumerism is transforming realms of social life once considered off limits to the consumption mentality. Higher education, especially a certain degree, as the main route to economic success, is considered an entitlement”. As Ahn & Walsh (2001: 280) said, “schooling as a critical factor in upward social mobility” is the best consumer item. People are eager to buy that fancy entitlement, since in Korean society, the “entitlement” of a “graduation certificate of a top class university” carries weight and is a very important factor in promoting a person’s status. For consumers who “buy” an education, the notion of “success” is increasingly treated as a quasi-negotiable exchange.

Because of the excessive competitiveness in the entrance examination, students resort to any means to obtain the lead in the competition. Thus, many rich students receive private tutoring from well-known private teachers, even by paying astronomical figures of money (\$10,000 to 20,000 for one or two months). The children of many leading figures and prominent men of the country were revealed to be receiving very expensive private tutoring. This evoked social criticism and raised up despair among common people. Even Mr. Lee, the minister of education, and the president of Seoul National University, had to resign from their position because their daughter were revealed to be receiving this type of private tutoring (Joongang Daily News, 1998.8.23; 8.31). Therefore, it is not too much to say nowadays that a student’s academic achievement depends on his/her parent’s economic capacity.

Moreover, the social evil of corruption has pervaded the schools also. Some cases of cheating by school teachers, such as falsification of academic records, and of collusion between private tutors and teachers in return for bribes(출처) have been exposed and given rise to public criticism. The hyperconsumerism of the capitalist society has affected even education and children feel frustrated. A trend of trying to achieve brilliant result without exerting themselves fully, is seemed to be spreading. This reveals a somewhat impatient, get-rich-quick mentality that is spreading all over society. As a result, the social reputation of the teacher has plunged sharply and the antagonism and opposition between teachers and students has deepened.

2. 3. 1. 4. Amusement culture and technological (un)reality

Sacks (2000:143,44) said that “The TV generation expects to be entertained.” The scene on the music video changes every second, the viewer needs do nothing except just watch to be entertained. People have become passive in every sphere of life; the amusement culture has become a central force in defining their generation. And in a

postmodern world, as Strinati (1995:225) said, “surfaces and style become more important, and evoke in their turn a kind of 'designer ideology'. ...This is evident in popular culture itself where surface and style, what things look like, and playfulness and jokes, are said to predominate at the expense of content, substance and meaning”. In Korea, cosmetic surgery and hair coloring is very popular.

Strinati (ibid.) added that there is no longer any “agreed and inviolable criteria which can serve to differentiate art from popular culture”. Postmodern popular culture refuses to respect the pretensions and distinctiveness of art. Therefore, disappearance of the distinction between art and popular culture, as well as crossovers between the two, become more prevalent. In postmodern Korea, it is hard to tell the difference between the “stars of popular culture” and the common people, since common people equip themselves with fancy hair styles, make-ups and outfits and expensive cosmetic surgery.

Beaudoin (1998:11) contended,

Technology was one key to forming a shared generational culture amid a world of tension and ambiguity. Access to cheap personal computers grew as the generation came of age; for us, computer skills are commonly a second language. ...With the ascendance of popular culture, the 1980s gave access to what has been called a culture of simulation. The simulation (or imitation) of reality found in video culture – for example in film, music video, and video games – was of a piece with the rise of lip-synching, the Internet, and virtual reality. These latter media were forms of not-quite-real communication, usually measured against “real” communication. Alongside what we used to think of as exclusively “real,” its imitation gained prominence.

Indulgence in video and computer games, music videos, and cable TV, that is, indulgence in popular culture, means that the N-generation is constantly immersed in popular culture. And reality is converted by technology into unreality.

2. 3. 1. 5. Detraditionalization and moral Anomie

Under the influence of the devastating IMF Era, many homes were broken and many children were left abandoned. The IMF Era totally destroyed the basis of the social, economic, and moral systems of Korea. It especially dealt a deadly blow to the middle class. People were shaken and enslaved to the all-round power of money. The traditional Confucian value system lost its effect; strong structure of Confucian society that had been sustained for a couple of thousand years is in the throes of disintegration from the attack of postmodernism. Scores of behavioral deviations that

Koreans never imagined of before, have occurred and emerged on the surface of society.

For example, a pregnant woman kidnapped an eight year old girl for the ransom money to pay back her credit card debt. By mistake she choked the girl by binding and gagging her and then ran away (1997. 9.18 Joonang Daily Newspaper). In another case, some part of the corpse of Korean millionaire's parent was stolen from the graveyard and in order to demand ransom money (1999. 3. 6 Joonang Daily Newspaper). There have been a series of self-inflicted and family injuries for insurance payments. During the two months, from February to March, of 1999, when the IMF stress pressed Korean society most severely, the owner of small cafeteria let someone cut his own ankle with a cutter (1999. 2. 17 Joonang Daily Newspaper) and a taxi driver tied himself on the railroad and cut his own foot to feign a taxi robbery (1999. 2. 25 JoonAng Daily Newspaper). A father cut his son's finger in order to claim a large insurance payment. But the son did not expose his father and later asked the court to forgive his father (1999. 2. 7 Joonang Daily Newspaper).

However, in *Spirituality in an Age of Change*, McGrath (1994:72-74), evaluated the role of tradition in the postmodern society in which the tradition is despised as the leftover of the previous age:

The past possessed a capacity to illuminate, to interpret – and even to transform – the present. ...The vitality and life of that movement was due to a willingness to allow the present to be challenged and nourished by its historical roots. Past roots contributed a powerful impetus to present reflection and recollection and future transformation...And that is certainly the direction in which Reformation spirituality is pointing us, urging us to achieve a fusion of the horizons of the past and present. ...Roots are important for continuity and stability; they nurture the conditions under which growth and maturity may develop. Tradition encourages wariness, through exercising a restraining influence on innovation. An enduring tradition, firmly located in history and taken seriously by those who claim to be its heirs, ensures caution and continuity within that community. At the same time, faithfulness to one's roots is not inconsistent with addressing contemporary needs and opportunities.

Korean society is facing a severe crisis in view of the fact that its traditions are being shattered.

2. 3. 1. 6. Americanisation

As early as the 1960s, Booker (1969:35) defined the product of Americanisation as “a brash, standardized mass-culture, centered on the enormously increased influence of

television and advertising, a popular music more marked than ever by the hypnotic beat of jazz, and the new prominence, as a distinct social force, given to teenagers and the young". In the 1970s and 1980s, the term "Americanisation" in European society focused on the threats posed to national cultural identities by popular American television programmes. Now, in the New Millenium, this has become a reality in Korean Society. The name of American fast foods McDonald, Burger King, and Sizzlers, and mass discount stores such as Wallmart are no longer strange to Koreans. The N-generation prefers Western hamburgers and pizza to Korean food and it is reported that their physiognomy is changing (longer face and smaller chin because of less chewing). Moreover, the Western, especially the American individualistic value exerts enormous power over Koreans, especially teens and children, through movies, and music videos, and internet computer games.

All the above-mentioned factors are intermingled; Korean society is facing its most secularized, detraditionalizing crisis of moral anomie.

2. 3. 2. THE INFLUENCE OF POSTMODERNITY ON THE KOREAN FAMILY.

Browning et al. (1997:273-276) said that

Love as mutuality or equal regard, rather than love as self-sacrifice, is the core of Christian love in both life in general and in families. ...Love as equal regard is... something that people create together. ...Either we experience love intersubjectively or we don't experience it at all. Love as equal regard can be a dead externality, an inauthentic foreign object, a fraud, unless it is experienced dialogically as a felt unity of thought and emotion. ...marriage is a covenant of intersubjective dialogue that enacts love as equal regard."

Ever since the rise of the small nuclear family, the complex situation of extended family life, such as delicate engagements in daily life between generations and relatives, has disappeared. It seemed that the nuclear family would protect intense family privacy and provide emotional fulfilment. However, a symptom of postmodern society, the dissolution of the family, began to appear in society. As we saw, the family is under attack in postmodern Korean society and is showing the symptoms of sickness: divorce rates are soaring and adolescent alienation and teenage rebellion have become accepted features of postmodern family life.

2. 3. 2. 1. Increase of dual career couples

Traditionally, the ideal of Korean parenting was 엄부자모(嚴父慈母) that is, the father has to be stern and the mother has to be gracious. But in modern society, the incidence of the absent father has increased dramatically, with the result that the father does not have enough time to interact with and discipline his children. In reality, all the responsibility of educating and disciplining the children is relegated to the mother. Browning et al. (1997:1) said that “the ideal family of the industrial period was thought to consist of a successful breadwinning father and a dedicated domestic mother, with the mother occupying the sphere of the home and the father the sphere of paid work”. However, as industrialization proceeded, more job opportunities were offered and the smaller family size and higher educational attainment made women more eligible for employment. Thus more women have been drawn into the wage market. Mothers took jobs to raise their families’ economic standard or to actualize their innate talents. Women’s participation in society signifies an epochal change of Korean social patterns. Women’s opportunity to exercise their equal ability in society has itself shaken the traditional Korean perspective of 남존여비(男尊女卑) “men’s superiority, women’s inferiority”. As women acquired economic power and more concern was paid to the awareness of “self”, their worldview became more independent and surmounted the obstacle of the traditional Korean value of 삼종지의(三從之義: When a Korean woman is young, she has to follow and obey her father, when married, her husband, after her husband dies, her son) and 칠거지악(七去之惡: under traditional Confucianism, a wife could be expelled for seven conditions – disobedience, no son, infidelity, jealousy, wickedness, involved in gossip, and theft.).

Browning et al. (1997:1) said that “the new postindustrial ideal should be the egalitarian family in which husband and wife participate relatively equally in paid work as well as in childcare and other domestic responsibilities. This family will need new preparations, new skills, new religious and communal supports, and a new theory of authority.” The authors continued to present a new family ideal: “the committed, intact, equal-regard, public-private family” that can be described as follows: a husband and wife relationship characterized by “mutual respect, affection, practical assistance, and justice” and sharing of parenting responsibility.

As women’s participation in society increased, childrearing became the fountainhead of parental anxiety and guilt and children became victims of industrialization and urbanization. The children who are left at home alone with their apartment key

hanging around their necks (latchkey children) are without proper supervision and lack human relationships, and consequently they are not disciplined. Tom Beaudoin (1998:5) described the experiences of his own generation (generation X: born between 1960 and 1975) as follows: "The latchkey childhood of my generational peers was central in establishing our deep relationship with popular culture – largely through the media. In loco parentis, television provided daily entertainment for those who had to fill time between the end of the school day and the return of working parents."

Browning et al. (1997:60) said that "Wherever technical reason spreads and life is reduced to the rule of efficiency and productivity, the organic, spontaneous, and dialogical aspects of life are deemphasized and disrupted. Face-to-face encounters are reduced to means-ends interactions. The intimate, I-thou relations of families and small communities are overtaken by the logic of efficiency, a process Habermas calls the 'colonization of the life-world'¹⁵".

2. 3. 2. 2. The increase of family conflict: family violence and divorce rate

Song, Sung Ja(1995:570), by utilizing the statistics of various counseling centres (The Central Family Counseling Centre (1970-1990), Telephone of Love(1993), Women Development Centre (1991)), analyzed the trend of Korean family problems: "The inner factor of Korean family problems is becoming diversified but the main area of Korean family problems can be said to be husband and wife problems, child problems, and mother/daughter-in-law problems". Song, Sung Ja (1995:581) assessed the modern Korean family as follows:

The Korean family resembles the Western family in structure and life cycle but the inner side of the family such as family awareness as members, relationships and function still maintain the traditional style. ...The Korean family problem is related to a power struggle between spouses, role allocation, unequal material distribution since the Korean family is still based on the male-dominated patriarchal atmosphere in the midst of drastic social change.

As the number of dual-career couples increased, husband and wife both became busy and spent more and more time on their own with the result that conflict between them increased in these areas: sharing of household chores, childrearing and discipline, harmonising of job and family life, social life, and women's independent egalitarian outlook. In the area of marital problems, the issue of infidelity is prominent regardless of the counselling centre. And this conflict leads family violence and divorce cases.

¹⁵ Habermas, J. 1987. *Theory of communicative action*, vol. 2. Boston: Beacon. 182-96.

According to Korean Woman Development (1990:84), family conflict is expressed in silent fights (46.5%), with raised voices (42.9%), breaking and throwing things (5.6%), and physical violence or battering (4.8%). The solution relies on the wife's submission (38%), talking frankly (28.7%), avoiding mentioning (20%), ignoring each other (1.2%), husband's submission (1.2%). When there is conflict, it is mostly the wife who becomes subservient to her husband, submits, or avoids the conflict situation. Meanwhile, the husband demands submission, or threatens and assaults his wife physically and verbally. The record of reported family violence in 1999 was 3877 cases (average of 10.6 cases per day), in particular, of these 2521 cases occurred in the second half of 1999, that is a fourfold increase compared to the second half of 1998 (643 cases) after which the criminal law of family violence came into effect (2000. 7. 12 Joongang Daily Newspaper). In fact, one of the major reasons for the husband's battering of his wife is reported as "wife does not stay silent at husband's infidelity" (31%)¹⁶.

2. 3. 2. 2. 1. Husband/wife conflict

Patriarchal family structures have traditionally assumed the subordination of women and have sometimes led to the exploitation, injustice and violence against, and abuse of women and children. But now, women have become more expressive and self-asserting. According to the Bureau of Statistics, 124,000 couples were divorced (339 couples per day) in 1998, an increase of 31,000 cases compared to 1997 (1999. 8. 23 Joongang Daily Newspaper). And the 1999 yearbook of the Administration of Justice shows 167,555 couples were divorced (459 couples per day) in 1999. This was an increase of 43,600 cases compared to 1998 (2000. 7. 12 Joongang Daily Newspaper).

The divorce rate is one in 3 couples. Men in their early 40s and women in their late 30s are most vulnerable to the divorce crisis. What is noticeable is that the divorce rate of couples who have been married more than 20 years increased drastically and reached 13.2% (1999. 8. 23 Joongang Daily Newspaper). The analysis shows the reasons for divorce as: infidelity (45%), unfair treatment of spouse (23%), malicious desertion (15%), and unfair treatment of relatives (5%). A judge said that "trivial disagreements seem to lead to divorce cases, such as the number of essential articles at the time of the wedding, the wife's attitude and smoking problem, excessive expenditure on a credit card, as a result, the significance and importance of family seems to be diminishing." (2000. 7. 12 Joongang Daily Newspaper).

¹⁶ Kim, Kwang Il. 1988. Family violence. Seoul: Tamgu-dang. Cf. wife's suspicion regarding husband's fidelity (36%), wife bothers husband (2%), nagging and meddling (80%)

A major difference is evident here, in other words, marriage is undergoing a serious paradigm shift. Before, the process of divorce was very complicated and time-consuming but the latest trend is 'divorce by consent' which is over in two minutes without any tedious struggle, is increasing. For the new generation that is often called the "instant generation", once they decide to divorce, they would rather choose the quick and easy process with a simple agreement of solatium and parental rights (custody). According to the Bureau of Statistics, in the year 2000, the number of marriage decreased, but the number of divorce was increased. The average age of first marriage is 29.3 years for men, and 26.5 years for women.¹⁷ The Bureau interpreted the trend as follows: "since society has changed, the centre of the Korean value system has changed from group or family to self, and the taboo and rejection of divorce has gradually disappeared".

Two particular facts evoke our attention:

One is that the first marriage of both spouse (273,000) decreased by 83,000 cases compared to 1990, but remarriage (27,999) of one spouse increased by 4,000 cases. In particular, the ratio of marriage of never married men to previously married women (4.9%) doubled in comparison to 1990 (2.3%). Before, in Korea it was hard for a woman to remarry since she was supposed to remain faithful to her deceased husband, although a man can remarry straight after his wife has died. Divorce was not often permitted, and a divorced woman was to be avoided as a spouse. But, remarriages of both spouses stood at 32,000 which shows 13,000 increase, 9.6% of first marriages. Secondly, among first marriages of both spouses, the ratio of a younger man marrying an older woman (10.7%), which would have remained as secret some time ago, is continuously increasing (cf: 1991: 8.6%). In remarriages, the ratio of an older woman marrying a younger man has increased from 14.3% (1991) to 18.1% (2000) (2001, 5, 25 Joongang Daily Newspaper).

At present in Korea, 2.5 persons out of every thousand get divorced. In America the figure stands at 4.2, England 2.9, Sweden 2.4, Germany 2.3, and Japan 2.0. The traditional Korean view of marriage is dramatically changing in postmodern society.

2. 3. 2. 2. 2. Mother/daughter-in-law conflict

Song, Sung Ja (1995:571) stated that "the main areas of Korean family problems are the husband and wife problem, the child problem, and the mother/daughter-in-law problem. ...The mother/daughter-in-law problem needs our special attention, since it is increasing contrary to the social trend of the decrease of the multi-generational extended family system". In the 1970s most Korean families exhibited an extended

¹⁷ cf. in 1989, the average age of first marriage is for men 27.8 years old, and women 24.8 (Joongang Daily News, August 23, 1999).

family system, but as industrialization accelerated, the small or nuclear family system became prevalent and by 1990 most families had established a nuclear family system. The direct tension and struggle between mother/daughter-in-laws were definitely reduced. Then what is the reason for this in conflict? In the 1970s, the outlook of Korean people was definitely not to reveal their family life publicly. They rather kept their troubles covered and suffered because of the honour and shame culture. But lately, awareness about human rights and dignity and the "self" has encouraged them to reveal their problems. Although the parents and their son's family live separately, the trouble between mother-in-law and daughter-in-law has increased. This can be explained as follows: In the traditional family, the mother-in-law lived with her son's family and was in charge of the affairs of this extended family (including all of her son's family) and the daughter-in-law had to obey and yield to her mother-in-law. As the society changed, the social value system and worldview changed, the daughter-in-law now has a more democratic, self-assertive outlook and considers that she herself is in charge of her own home. But the mother-in-law is reluctant to change her view, or wants to keep her old way of life and still wants to wield (remote) control or influence her the son's family affairs or decisions. Moreover, mother-in-law and son are not yet mentally separated or independent of each other. A son used to be the centre of the Korean mother's concern. Sometimes, a husband tends to think of his mother first and then of his wife. The wife mostly thinks this is not fair. Usually the wife of a family make decisions relating to her own children but the mother-in-law often intrudes and wants to control and influence her son's family affairs. Therefore in Korea, conflict and power struggles between mother-in-law and daughter-in-law are serious and often contribute to divorce cases.

2. 3. 2. 2. 3. parent/child conflict: static family dynamism

Korean society experienced a wholesale paradigm shift of its social structure not only in terms of technology but also in its social system. However, the Korean family would not easily allow change. The atmosphere of the Korean family used to be generally calm, static. The home was supposed to be calm, except for the sounds of reading, or the rhythmic sound of cloth pounding.¹⁸ At the dinner table, family members were not supposed to talk much but to eat quietly. Regarding a family matters or discussion in the family, there was little concept of communication. Communication, if there was any, was solely one way: from father to children.

¹⁸ In ancient times, when there was no ironing of clothes, Koreans used to prepare a well-shaped smooth and shiny stone on which they laid down folded cotton clothes and pounded them with smooth round wooden clubs. When two women faced each other, sitting both sides of a pounding stone, and pounded with regular hits, it made beautiful clear rhythmical sound and the cotton became smooth, even shiny, without any wrinkle.

Children had to accept and obey, not vice versa. Since the word of the father was just like a law to the family, what he did had to be acknowledged respectfully and agreed to. In many cases, the Korean parenting style was authoritarian and children could not be involved in the parental or adult matters or business.

In a severely competitive society, adults are under tremendous pressure in the job situation, with increasing demand for achievement and less opportunity to advance to a higher position. During the 1980s and 1990s, Korean salaried man had to work ten to thirteen hours a day. Because of lack of family time, they were alienated from their children and were regarded merely as the money-providers for the family. As a result, now they are sometimes threatened by their wives with separation or divorce because of their neglect of family life. The feelings of insecurity relating to their jobs in a competitive society, oppressed them and made them depressed. When they returned home they were totally exhausted and had no will, time or leftover energy to spend with the family. Their children were dismayed to see their father sleeping all day long on weekends and holidays, stricken with fatigue. Most of the time, issues about the children's education and discipline had to be dealt with by the mother alone.

Moreover, the parenting style of Korean parents was by nature rigid and stern under the influence of Confucianism. Balswick & Balswick (1989:112) commented on this as follows: "In Korea it is believed that a warm, intimate relationship between parent and child automatically forfeits the child's respect for and the authority of the parent. For this reason Korean fathers do not get too emotionally close to their children." Although, this is not true of everybody, it connoted some truth. Korean fathers are busy and are even less of a role model as a close-to-their-children and benevolent father under the influence of traditional Confucian culture. Therefore, the family atmosphere easily becomes frozen and there can hardly be any warm communication. Under the "face-saving" culture through the influence of Confucianism, parents are not encouraged to appreciate the accomplishment or good points or uniqueness of their children for fear of being considered not humble but proud.

In modern Korea, the role of the father has become weak, the father's role except as "money maker" is not much appreciated. As a result, respect for and the authority of the father have collapsed because the children think their father is far away from them physically and mentally, not interested in them, not caring about what they are doing. Some children even resist their father because of his negligence or lack of concern for them, as appears in Kim, Jung-Hyun's novel "Father" which was a bestseller in 1998.

Korean Women's Development (1990:82) surveyed parent/child conflict and reported that conflict occurs in these areas: academic achievement (36.3%); temperament, lifestyle, daily discipline (57.8%); friendship (3.7%); vocation, life goal, ability (0.7%); family economics, family affairs, bad environment (1.5%). The method of solution: parent's persuasion of child (56%); negotiation (39%); submission of child to parent (16%); parent's submission to child (22%). As we see, parent/child conflict is related to the areas of child's temperament, lifestyle, daily discipline, and academic achievement based on excessive educational zeal. Since parents have to emphasize academic achievement, they consequently cannot discipline their children in other areas. They cannot raise up children with a balanced, whole personality. In traditional Confucian society the parent had to be heard, and conflict was solved by the parent's persuasion and the child's submission. Because of the influence of modernity, negotiation between the parents and children has been introduced. In this regard, an interesting item attracts attention, that is, in 1990, the percentage of parent's submitting to their children was already more than 20%, which could never have been tolerated before. That means that traditional Korean society was beginning to disintegrate and decay because of postmodernity. Friedman's (1985:2-3) words are especially true to Korean family in drastic social transformation: "What is vital to changing any kind of 'family' is not knowledge of technique or even of pathology but, rather, the capacity of the family leader to define his or her own goals and values while trying to maintain a nonanxious presence within the system. ...leadership is itself a therapeutic modality"

2. 4. THE INFLUENCE OF POSTMODERNITY ON THE SPIRITUALITY OF KOREAN CHILDREN

2. 4. 1. The Preliminary Understanding of Spirituality

In Fink's (1990:48) view, "Spirituality is a large term and quite elusive." According to McGrath, (1994:33) [Christian] spirituality represents "the total integration of faith and everyday life. Spirituality is concerned with the shaping, empowering, and maturing of the 'spiritual person'". Cousins (1990:43) explained that reflection and experience are components of spirituality that are connected to an awareness of the presence of God. And Holmes (1982:12) defined spirituality more extensively as: "(1) a human capacity for relationship (2) with that which transcends sense phenomena; this relationship (3) is perceived by the subject as an expanded or heightened consciousness independent of the subject's efforts, (4) given substance in the historical setting, and (5) exhibits itself in creative action in the world".

But spirituality could also be interpreted merely from a sociological point of view as J.M.van der Lans, in an introduction on the social dimension of spirituality, defined it as “the way in which people mold their way of thinking and philosophy of life, especially when they deal with borderline experiences” (cited in Louw, 1999:135). In this study, when the spirituality of Korean children, is referred to the sociological point of view defined by van der Lans is meant. In chapter 3, the meaning of spirituality will be deepened to the level of Christian spirituality.

2. 4. 2. The Characteristics of Postmodern Spirituality of Korean Children

Postmodern society has a unique phenomenon characterized by faster pace, greater options, increased mobility but more pressure than ever before and loneliness. The children in postmodern Korean Society are called the “N-generation” (network-generation). As Beaudoin (1998:11) depicted, human being “bequeathed a culture in crisis” and it is called to be “postmodernism”. The 1960s saw the beginning of political dictatorship that lasted for 30 years. At the end of the 1970s, President Park was assassinated, confusion followed with series of dictators, and the Kwangju civilian revolt and massacre. In the 1980s economic development was ruthlessly pursued at the expense of workers’ rights. These working conditions and continuous student demonstrations against dictatorial despotism led people to feel anxious and uncertain about the future. The N-generation was born in this environment. When they grew up, the 1988 Seoul Olympics were held showcasing the swift industrial development and affluent life of modern Korean society. Meanwhile, they had to face the IMF Era and witness a series of public hearings of political and economic corruption. The adult generation felt overwhelmed by the technology of the 1980s, but the N-generation was born and grew up with computers, video games, music videos, computer games, and the internet and mobile personal cellphones. As Beaudoin (1998:12-13) contended, they were under the “omnipresence of popular culture” and think religion is merely an accessory. In many ways, they are different from the traditional Korean in their worldview, value system, and outlook on life. We will now take a closer look at this N-generation.

2. 4. 2. 1. Hunger for love

Hunger for love can be seen particularly within the family perspective, since most Korean families have experienced the far reaching effects of postmodernism. Korean children live under greater social pressures and more severe stress than children of any other country. As we saw above, the timespan of modernization in Korea was short, with the result that Korean society as a whole finds itself in the middle of the

social turmoil resulting from the “wholesale paradigm shift” of a transitional period. The social value systems are changing, and educational policy and its systems are adrift. In short, the Korean child is “the hurried child” to use David Elkind’s term, thrown lonely and insecure into the middle of the social turmoil¹⁹.

In preindustrial society, there were 5-6 children to each family, and they were surrounded by grandparents and relatives who lived near their home. Even if the parents were busy the children could be taken care of by relatives. But in industrialized society, under the nuclear family system, there are mostly only child or two children of different sexes who are left at home alone all by themselves. Their parents’ busy schedules and frequent business trips leave the children feeling lonely and deserted, yet they are really yearning to be loved by others. However, their parents seldom understand what such loneliness means since they grew up in a small house with many brothers and sisters, and have always longed to have their own space and time. Therefore, their children’s need to be loved is hardly fulfilled. Cut off from human relationships, Korean children easily become addicted to the computers that their hard-working parents bought for them. It is reported that one third of primary school children in Seoul area are addicted to computer games. As a result, these children do not expect parental love any more. They do not reveal their feelings or emotions much and become selfish and indifferent, insensitive and even unsympathetic to others since they think they are worst off, locked up in their own feeling of self-pity, as we will see when we analyze the dynamics of Wangtta later in chapter 3.

In traditional Korean society, human “dzung” 정(情: the totality of Korean mental function, emotion, love, affection) was most important. That is, Koreans used to share their intimate feelings, love, concerns, and emotions on the basis of close human relationships, through deep conversation. However, the industrialization and atomization of individual in society, has brought about deep-seated changes in society and the family, as we saw above. In postmodern society, as Hershey (1986:42-43)

¹⁹ According to the Korean Bureau of Statistics, in 1998 the population density of Korea was the 26th highest in the world. Koreans possess a car for every 4.4 people; computer for every 6.6 people, personal cellular phone for every 3 out of 10 people. The ratio of car accidents is the 5th highest in the world. The death ratio from car accidents is the 2nd highest in the world, that is 33.5 out of 1,000 people. The death ratio of hepatitis is first on the earth, 21.2 people out of 100,000 people. The divorce ratio is 2 out of every 1000 people, in comparison with America 4.3, Australia 2.9, Japan 1.8, Taiwan 1.8, France 1.9. The average work hours in a week are 46.1 hours, Japan 42.7 hours, America 42 hours. These statistics represent a cross section of postmodern Korean life (1999. 8. 1 Joongang daily Newspaper).

pointed, “We fear isolation above all else. And that fear is reinforced on a daily basis as we come in contact with an internal sense of ‘aloneness’... In our pressure-cooker performance culture, loneliness is seen as ‘failure’ and something to be avoided at all costs.” In reality, children cannot share their thoughts and feelings or receive love from their families, therefore, are hungry for love and feel very insecure. They become anxious, and desperate to obtain their parent’s love and concern, and to feel secure in their parents’ love. Many children in Korea are diagnosed as “love deficient”. Sometimes, they try things that cause parental anger and hatred. It even seems that they would rather have parental hate than total neglect.

2. 4. 2. 2. Hunger for acknowledgement and appreciation

2. 4. 2. 2. 1. because of excessive expectation by parents

Industrial capitalism has influenced the family greatly in terms of its emphasis on a competitive and efficiency-driven mindset. Moreover, the Korean parent generation can be called the “superman generation” in view of its accomplishment of the “Miracle of Han River”. In the midst of exploitation under Japanese Imperialism and of total destruction from the Civil War, Koreans faced extinction. They had no other choice but diligent endeavours, studying without sleeping and working without resting. They became very goal-oriented, irrespective of their situation. After 40 years of hard work, Korea can enjoy an affluent lifestyle. Now, the adult generation as parents have too high an expectation of their children: since they achieved much under terrible conditions, they expect their children to reach beyond their achievement, thinking that their children’s situation is much better than theirs was. But the children’s situation is much more complicated with too many distracting stimuli. Moreover, in postmodern society, people are measured by their achievements and by their consumption. Parents expect their children to concentrate on their studies without being affected by postmodern social symptoms. However, the present social milieu is totally different to that in which the adults grew up. Although the situation then, was destitute of basic needs, there was enough time to share love in the family, there were enough role models to follow and society was fairly conservative, with a sound worldview and value systems. There was not so much to distract the children’s attention.

It is very interesting to compare the situation: when the present adults were young, they were a little bit “better off” than their parents who had endured total destruction. Their parents were not able to learn enough or have enough. Whatever the children do and learn, it must be their parent’s joy and satisfaction. When they went to junior high

school and senior high school, their parents were happy because they could not have that kind of education. Once the children become the “joy of their parents”, they became “super-kids”. Parental pride infused a strength and confidence in these children, they could endure all the hard times and also accomplish difficult projects.

But the Korean N-generation, who are accustomed to an affluent social situation, do not have much motivation for pursuing or achieving a life goal. They are present-oriented, more mindful of “life quality”, leisure, hobbies and entertainment. To their parents, they do not come up to expectation, in a sense, they are “worse children” than their parents. At first, naturally they want to satisfy their parents’ expectation, but soon they realize that the level of their parents’ expectation is too high. And, once the children experience the “dissatisfaction of parents”, they easily cease to make any further effort, and lose interest in life and become “trouble makers”.

2. 4. 2. 2. 2. because of severe pressure from academic achievement

Korea is a small country (992,600 ha. 0.07% of the earth) with a high population (46430,000. 0.8% of the earth). It is developing rapidly and the pace of life is dazzlingly fast. The situation that David Elkind described about children in “The Hurried Child” applies not only to a certain group of young people but to most Korean children generally. As the dual-career couples increased, child nurturing at home became a major burden for parents pursuing their own life career. They want their children to grow up quickly and behave themselves, regardless of the age of the child. They push their children into private lessons for music, art and sports, which they themselves never dreamt of when they were growing up, even before their children can be admitted to primary school. Even mothers who stay at home supporting their children, want to see achievement as early as possible to make up for their sacrifices. That is, children nowadays have to earn social approval or appreciation as “super kids” achieving something at a very young age. Sometimes, children become the “surrogate self” of their parents fulfilling their parents’ own thwarted childhood dreams in art or sports, and expressing their parents’ pent-up job stresses. D. Elkind (1988:30) commented: “Children thus became the symbols or carriers of their parents’ frustrated competitiveness in the workplace.” Sometimes the children are treated as symbols, representing their parent’s status in society. If the child is outstanding in some area, it is an honour of the family as a whole and for the parents, as well as for him/herself. Therefore, being in a position to tell people about their children who have excelled at such and such an exam or contest is their pride. It can be a compensation for the parents’ sacrifices.

After the children enter school, their reputation is determined mainly by their academic achievement. Therefore, the stress that Korean children experience to be the best in the academic area is severe. Parents spend a great deal of money on private tutoring fees for their children (100 million won(US \$100,000) is estimated to be on average the total of private tutoring fees up to high school for children in Seoul). Nevertheless many of them cannot pass the college entrance examination. As a result, parents tend to apply excessive pressure to be the best, regardless to their children's talents or ability. Those who fall behind and drop out have to face severe criticism. Not a few children who have failed an exam or who are going to face an exam commit suicide to escape from that pressure.

2. 4. 2. 2. 3. because of centralized and standardized educational policy.

According to *the Encyclopedia of Korean traditional culture*, "Hongik Ingan"²⁰ 홍익인간(弘益人間) means "contributing to the welfare of humankind". It is the ideology of the Korean National foundation, and became the goal of Korean education. But in reality holistic, well-balanced education could not be achieved in Korea because the education policy is centrally controlled and standardized and changes so often. In particular the entrance examination for college changes continuously almost every year, so that parents and students are put into confusion. Hong (1996:1) commented on centralized decision making as a norm in Korean education:

Historically, multi-layered combinations of Confucianism, patriarchy, colonialism, authoritarianism, and military dictatorship institutionalized the 'centralisation' norm in Korea's everyday life including politics and education. Under the highly centralised education system, educational reform plans, educational goals, curriculum developments, curriculum materials, teacher education, learning objectives, time allotment of school subjects and entrance tests were all predetermined at the national level and handed directly down to schools, teachers, and students.

The national educational policy is subordinated to the reality that demands the best brain equipped with the latest technological training and information. Therefore, the policy is only concerned with producing academically highly qualified students, regardless of building up a mature personality.

²⁰ *Encyclopedia of Korean traditional culture*. (Sv., Hongik Ingan) vol.25. p.151.

Korea is a small country with a large population: therefore, opportunities are scarce and competition is high. To seize the rare opportunity, people have to be at the top. Therefore, the demand to be the best is acute and children, especially, are under tremendous pressure. To pass the entrance examination of a renowned university or college, children have to resort to private tutors and institutions in addition to regular school education, from the time of primary school years.

A 7th grade girl came to the counselling centre with her mother. The mother said her daughter did not want to go to school. The girl did not show any symptom of peer pressure or Wangtta, but just kept silent. After her mother was sent out of the room, the girl said, "I hate to live according to tightly ordered schedule. I hate to go to school and I am tired of going to a private tutoring institution. Leave me alone, don't bother me, anymore!" She had to learn piano and art before she went to primary school. When she was in primary school she was sent to learn speech, writing, math, science and even English, in succession. She said she had no time to play or just relax. When she entered junior high school, her mother registered her at a private study institution for a daily 4-5 hour period. At this point she became sick of studying and of her tight schedule.

From junior high school (7th grade), the time for hobbies and leisure has to be relinquished and children are ordered to use their brains and hearts for the academic achievement only. Even parents set as their priority their children's education and often sacrifice their own standard of living to it. Most children try their best but there can be only a few top achievers. The quality of a student is seen to be determined only by his/her academic supremacy. Even filial piety, the core of social morality in Korean society, is judged by academic achievement. For instance, a depressed father in his sixties shot his son and killed himself as the son had failed college entrance exam (1998, 2, 28 Joongang Daily News). A father committed suicide in despair at his son's poor grade at school because it was a shame to his whole family (1997, 10, 8 Joongang Daily News). The parental expectation and demand for their children to be superb in academic achievement create a lot of stress. It is not going too far to say that in Korea the quality of a person is measured according to his/her academic ability, especially at school.

Under the tremendous pressure of competition, most students feel tired and helpless. This is why some children attempt suicide, feeling stuck in a cur-de-sac, right after the

mid-term and final examinations, especially right after the Korean SAT exam²¹ or college entrance exams. They are in despair of their inability to satisfy their parent's high expectations.

2. 4. 2. 2. 4. because of poor educational environment

First of all, school in Korea is one of the social organizations in which authority is emphasized and the channel of command is clear. The authority of the teacher, specifically, is derived from the Confucian value system that embodied respect for the scholarly class and for any authoritarian social atmosphere. Therefore, school teachers received public respect although they were never well paid (Ahn & Walsh, 2001:281). Moreover, the school system is by nature conservative. Korean society has undergone swift change and modernization but, the school system has been reluctant to keep pace. School administration is still stubbornly hierarchical and authoritarian. This outdated, authoritarian educational system causes the students to feel that their education is absurd and clumsy, unrelated to their context. The mental outlook of the adults and in particular the educational philosophy is still pre-modern, which ignores or at least is insensitive to the claims and needs of the students. The system of school discipline is very strict without any flexibility. In short, the education that the student receive is not a holistic education aimed at producing a whole mature personality. The students live in a new millennium, in postmodern society, but their school system is still fixed in the 19th century imperialistic time period. What is demanded of them is a narrow-minded educational goal - only obtain the highest mark and be subservient to the social system.

Secondly, because of excessive competitiveness in the college entrance examination, students have to try to get ahead any way they can. This has led many rich students to receive private tutoring from well-known or popular private teachers, even by paying astronomical figures of money (\$10,000 to 20,000 for one or two months). The children of many upper class families and highly positioned people in the country were revealed to be involved in receiving tutoring and this caused the despair of the common people. More over, the social trend of corruption has pervaded the schools also: cases of cheating by school teachers, such as falsification of academic records, and collusion with the private tutors over exam questions in return for money have been exposed and given rise to public criticism. The hyper-consumerism of capitalist society has affected even education and children feel frustrated. Subconsciously, they

²¹ According to Joongang Daily Newspaper, student suicides related to SAT exam occurred in September 23, October 23, November 11, November 23, in 1996.

are trying to achieve brilliant results without exerting their utmost efforts. This reveals a somewhat impatient, get-rich-quick mentality that is spreading all over society. As a result, the social reputation of teachers has plunged and the antagonism and opposition between teachers and students has deepened.

Thirdly, the educational environment in the class is very poor. There are more than forty students in a class under one teacher's supervision of a more assertive and idiosyncratic temperament than the former generation. It must be hard to maintain discipline and orderliness in the class. Therefore, each person's idea or reasons of objection cannot be regarded seriously. The teacher's attitude is strict, conservative and authoritarian, a little bit outdated compared to the current culture, while the students embody the current culture already and are very sensitive and delicate, since they are under tremendous social pressure and stresses. This juxtaposition might lead to some disharmony. Severe and inhumane treatment or a too strict reprimand by the teachers has driven some student rebellious behaviours, chased them away from school, and even driven them to abandon their lives.

2. 4. 2. 3. Destitution of personality

David Elkind (1989:71) contended, "whereas education may transmit our cultural past, the media broadcast our present and project our future". In this media saturated society, children learn about their past through education very slowly, but learn about the present and future immediately. Constant viewing of television programmes has made children passive to reality; they are not actively involved in reality. Hershey (1986:31) called these children the "postponing generation" or "freewheelers" who will not be attached to any decision or commitment. They have no interest in anything yet are also bored by "choices, too many choices". At present, the average height and weight of Korean children is greater than before but their physical and mental strength is rather weaker. They just sit still in front of the TV set and do nothing. They do not even criticize or analyze what they see but just absorb it as truth and reality, like a dried sponge. If they face hard times in life, they just give up halfway. They become disappointed and frustrated and lose heart without even trying to solve the problem.

Mass media, especially television has broken down all kinds of barriers to extending human experiences, such as social, ethnic, geographical and age boundaries by transmitting information to anyone unlimitedly over the air. Formerly, Koreans could watch Korean Television only, but these days they can watch Japanese and Hong Kong programmes through satellite transmission. Not only that but Korean television

programmes are on air in mainland China, Hongkong and Taiwan and various other countries of South East Asia, and Korean popular culture is very well liked in those areas too. David Elkind (1989:71-91) called this the “homogenization” of information. He asserted, “they [the media] extend senses into distant places so that we can experience what is happening all over the world. ...With television, many of the conceptual and logical barriers to extending children’s experiences posed by the other media are effectively swept away.” Children are overwhelmed by an undiscerning flood of all kinds of information, know much more than they can understand and are not naïve as they are supposed to. Elkind termed this “pseudosophistication” (78).

Not only that, indulging in audio-visual programmes influence has a devastating effect on children’s spirituality. Elkind (1989:76) pointed to the heart of the matter when he said that, “[t]his homogenization is what remains constant in television programming across decade to decade shifts from fantasy to realism and realism to fantasy”. And children are too much exposed to music videos in which the scene changes every second, drawing them away from realism. As a result, the distinction between fantasy and realism becomes faint and children are tempted to imitate in real life the same things that they have been watching in the movies. In music videos, especially the noise level is obnoxious, the music jarring, and the lyrics incomprehensible, yet parents prefer to ignore the impact of rock and rap music on their children. In reality, the music deals the themes of sex, violence, escapism from real responsibility, and rebellion through its expression of frustration, anxiety, anger and meaninglessness. The singers and actors and actresses, in turn are presented as role models for teenagers, and their emphasis on sex-appeal, stimulates the curiosity of even young children concerning immoral behaviours.

In the 1980s and early 1990s, this phenomenon was incurred mostly by television and music videos but in late 1990s and beginning of the new millennium, by the video games and internet-addiction of computers available through internet networks. Moreover, the ratio of Korean people using the internet rose to 34% of the population (2001, 6, Joongang Daily Newspaper). Korean children are defenseless in the face of vulgar, sexually explicit Western internet sites, which can be accessed by only a couple of accidental or intentional mouse clicks. As a result, teenagers and children have become more violent, hedonistic, self-indulgent and have lost their discretion. In 1999 and 2000, some cases of the juvenile sexual prostitution were revealed and became the target of public criticism. A protection law for juveniles was executed in July 1, 2000, but the incidence of this activity is drastically increasing,

The public prosecutor's office booked 124 people in six months on the charge of sexual offense against minors and analyzed the cases: 67% could be contacted through internet chatrooms, and 26% for phone-ting (phone meetings). These sounded a major warning to Korean society that the main reason (57%) of juvenile sexual delinquency is for the provision and supply of the entertainment expenditure. 60% of juvenile sexual delinquency was done by 8th to 10th graders. Finally, the list (name, profession, area of living) of "wonjo kyoje", who bought sex by money from the under eighteens, was opened to the public to deter this immoral trend and to protect the minors (2001, 8, 31 Joongang Daily Newspaper).

The postmodern media-saturated culture deludes the young children who do not yet have proper discernment. To cite an extreme example, Dylan Klebold and Eric Harris who slaughtered 15 schoolmates were so immersed in blood soaked computer games that they were considered to be unaware of the reality of what they were doing (The Time, May 10, 1999). Even in Korea, a ninth grade boy who had been indulging in violent computer game sites killed his 4th grade brother, while he was asleep. He said he wanted to practise killing and feel what it was like. He has been storing lethal weapons that he bought two years ago. He said he wanted to kill 40-50 more people by bombing. He was ordered to undergo psychiatric tests (March 5, 2001, Joong Ang Daily Newspaper). Many teenage deviants are attempting the same crime that they have seen on TV in the movies. Besides, internet bomb and suicide sites have lately become very popular among high school children. Sometimes the students help someone commit suicide or kill someone who wants to die. Gay site members are increasing and some actors and stars are "coming out" confessing that they are as gay or lesbian. These things were never dreamt of in traditional Confucian society but are now a reality of Postmodern Korean society.

2. 4. 2. 4. Pursuit of instant satisfaction

The "N-generation", the Korean children of postmodern society, are an instant generation. Whatever they want can be provided immediately. When they are hungry, fast food restaurants can satisfy them immediately or frozen food from the freezer can be put into the microwave oven and served in a couple of minutes. When they need some information, they can access it immediately through the computer internet network. They pursue "instant-satisfaction" and emphasize the "here-and-now". They display tremendous ability to react instantly to stimuli as they practise computer games everyday for many hours, but they lack insight and reasoning ability.

The postmodern culture of these children is an amusement culture. Before, when Koreans had a goal to reach, they tried very hard and diligently, getting through hard times, and achieved what they wanted. But the N-generation cannot persevere or endure. Even in their choice of a dating partner, they prefer someone who can gratify them at that moment with jokes, dancing, or gags (comedy), and not, as in the past, someone who is clever or who has some superior ability. They also put more "emphasis on style at the expense of substance" (Strinati, 1995:225). The human images favoured by the media are doll-like superstars, which lead young people to think that their external appearance is more important than their inner personal qualities. Therefore, cosmetic surgery is very popular among the N-generation. They save and undertake part-time jobs that lead them into deviational behaviors to afford the operations. The contradiction between the unreal affluent images of the amusement culture and the reality of diminishing economic prospects might convey to the children grounds for great fear and uncertainty about the future.

2. 4. 2. 5. Deprived vision and substitute heroes

Modern Korean society is full of irregularities, injustice and corruption and the one who violates law seems to prosper without suffering and proper sanction or punishment. During Korea's high speed economic development in particular, political leaders and economic entrepreneurs colluded for each other's mutual personal benefit. A series of corrupt activities of political and economic leaders were exposed and caused criticism and dismay among the populace. What became evident was that laws were not executed properly and even public prosecutors seemed to have been under the control of politicians. The first democratic president, Seung Man Lee, was forced into exile because of a corruption scandal, dictator president Chung Hee Park, who initiated industrialisation was assassinated, dictator president Doo Whan Chun, and Tae Woo Ro were sent to prison because of the embezzlement of an astronomical amount of money. People no longer respect or honour their leaders; even mockery of political leaders has pervaded society. Under the influence of Confucianism, political leaders used to be treated like parents and even like god, with full respect and reverence. Surrounded by the above-mentioned contradictions, children in their most sensitive period do not respect adults or parents much and tend to ignore and despise authority in general. They easily show their hostility to society, and are vulnerable to deviant behaviours.

Children need heroes as their role models. When they could not find any among political and economic figures, they discovered them among teenage superstars such

as singers and hip-hop dancers, actors and comedians. When children are asked what their vision or dream is for the future, before they would have answered: president, scholar, doctor or lawyer. But now, most children say: singer, hip-hop dancer and comedian. In postmodern Korea, the heroes of children are Seo-Tae-ji, H.O.T., and DJ Doc, the teenage singers and hip-hop dancers. Children think their heroes understand what they feel and need. The words of the singers' monotonous tunes and hits go as follows: "Why is my life so tightly packed? What's the use of adults only pushing us; Shut up, shut up! That's it, that's it". They sing about unacknowledged love, and their feeling of being deserted, sometimes revealing their hostility in rebellious words and behaviour.

2. 4. 2. 6. Deviational behaviour

According to Youth Almanac 2000, in Korea, on 1 July, 1999, the whole population stands at 46,858,000 and the population density is 471/km². Children (0-14 yr) number about 10 million (21.8%), and youth (15-19 yr) 3 million.(8.4%). One third of the whole population is made up of children and youth and it is they who feel terrible stress and pressure. We need to examine them carefully.

The discomfort and dissatisfaction and even the rejection that the children experience within their families and peer group stifle their attempts to establish an adequate self-image. The injustice and moral deterioration of society confuse the children who are trying to fulfil the requirements of society; and their stress, confusion and frustration erupts into juvenile delinquency, which is the symptom of their inability to adapt. Juvenile delinquency can be classified as follows: suicide attempts, violence and crime, addiction to smoking and drugs, infatuation with pop and film stars, school violence and *Wangtta*, which is an extreme form of peer pressure. However, in the new millennium, in postmodern culture, all the forms of juvenile delinquency apply not only to teenagers but also to most children (primary school children, under 14 yrs).

As Korean economic standard rose, parents could provide their children with better food with more protein. As a consequence, the average height and weight of primary school children increased dramatically. The average height of primary school children in 1999 was about 2.8 cm more than 1989, 6.9 cm more than 1979, and 10.7 cm more than 1969. Even the average height of middle school boys increased by more than 13 cm after 3 decades. The weight of average primary school boys increased by about 7.4kg compared to 1969. The children grow up and mature physically earlier than

before. The onset of puberty in children, is reported to start early as 3rd grade in primary school. Because of the unlimited information provided by all kinds of mass media, the children are introduced to adult life at a young age and do not stay naïve for very long. In some sense the children mature physically and mentally earlier than ever before; the struggles and problems of teenagers apply in large part also to the primary school.

Up till now, the factors of teenage deviational behavior were examined: as the result of their inner mental dysfunction or symptom of personal inability to adapt. However, Professor Oh, Se Chul (1988:29-30) of Yunsei University asserted that “we have to recover the perspective to see the teenagers as the scapegoat of this society and consequently the solution for the juvenile delinquency has to be sought as the social movement view-point to reform our society as a whole”. The researcher agree with him. Now, we will examine each phenomenon of delinquency individually.

2. 4. 2. 6. 1. Suicide

K. Olson (1984:368) defined suicide “as any deliberate self-damaging act from which the chance of surviving is uncertain”. Suicide usually follows a pattern of behaviour that may last from just a few days to many years. “At first they may have just a few fleeting thoughts about dying. These may develop into stronger wishes to die, which become intense obsessions. Finally, the person formulates and carries out a specific plan for killing the self” (Olson, 1984:369). Many of those who attempt suicide are emotionally or mentally disturbed and “suffer from severe feelings of guilt, hopelessness, despair or helplessness. They are often confused and are not completely in touch with reality” (ibid.).

Lately, as the average age of the felonious criminal becomes younger, the suicide attempt moves from high school students to middle school, finally even to the primary school children. It went over the danger spot. The main reason of suicidal trial of the children can be summarized as four: academic pressure, discordance between teachers, and the struggle between the school friends and classmates, and family problem. Jeffrey Black (2000:13) said that “suicidal thought typically arises from the cumulative disappointments of life...Bitterness, anger, and an unwillingness to forgive are common features of suicidal thinking. In some instances, suicide becomes the “last word” in an argument. It can be a means of punishing a spouse, parent, friend, or even a child for some wound or insult. If anger can be an expression of self-centeredness, then suicide is an aggressive act of self-absorption.” Under the

influence of Confucianism Black's word help us to understand Korean Children's thinking in severe stress and long-lasting dilemma.

1) because of low academic achievement

The main reason for juvenile suicide is too much pressure on children to academic prominence. Before, when Koreans advanced to higher education, they had to take an entrance examination. Korean children could not eat and take rest properly but had to study all the time, and their average height and weight were below the international standard. Finally, the entrance examination for junior high school in the Seoul area was abolished in 1968 and for high school in 1973. But in the other provinces and rural areas, the entrance examination was maintained for quite a long time. In the 1990s, the entrance examination for junior high school was largely done away with. At present, since there is no entrance exam for junior and senior high school, and the college entrance exam is still far away for primary school children, this seemed to be no longer a common factor that drives primary children to suicide. However, as the competitive rate goes higher for the college entrance examination, adults push the children to prepare for college even from primary school period.

A 6th grade primary school girl killed herself dismayed at her failure in the science efficiency²² test, which she does not have to excel in like the entrance examination of junior high or senior high school. The reason for her suicide seems to have been her own inner defeated feeling, and lack of self-esteem.

A 5th grade boy committed suicide by choking himself with gas pipe. It was written in his diary: title: locked-up world, locked-up life. Once in a while, I feel like to be dead. My Dad works for 20 hours and take 28 hours off for two days, but for me I have to study 27 hours and 30 minutes and take 20 hours and 30 minutes free time. I do not understand the reason why I should have less free time than adults. ...There is tons of homework. I study and study but my grade does not improve. It makes me anxious. I want to quit everything. ...I want to be as free as fish! (2002, 11, 11 Joongang Daily Newspaper). Primary school children are simpler and have a narrow perspective on life and events. They need urgent help.

²² It is a test to discover advanced students. If someone passed the efficiency test of math, science, English, etc., it will be an honor for that person, and will be a credit towards entering a higher educational institute.

In Korea, the quest for the top, to be the best student, is fierce. There is a disease named "12th grade disease". The stress and pressure of academic achievement are imposed on children right after they start primary school and are intensified continually, reaching a climax in the 11th and 12th grades. Many high school students commit suicide right after the Korean S.A.T. exam from feelings of deep despair, worrying about facing their parents' criticism. On August 27, 1997 a ninth grade boy killed himself in despair because his only option for high school was a vocational school since his school grades were so low. On February 27, 1998 a student committed suicide because he failed the Seoul National University entrance examination. On February 28, 1998 a father in his sixties, who suffered depression, shot his son with hunting gun because he had failed the college entrance exam, and ended his own life, too.

Two 8th grade girls jumped out of a 5th floor apartment in Seoul; one died and the other was critically injured. They left a letter of complaint against their parents and teachers. The girl who survived said that, because the result of their mid-term exam was very disappointing, they wanted to die. In the letter of dead girl, she wrote:

My life is miserable from having to look at my parents' faces (because of low achievement at school), I had to endure being reproached everyday ... my parents took away the telephone so as not to spend too much time with my friends on the phone, Ppi-ppi²³, clothes, friends even my freedom. ... The teachers never trust the students, they not only reprimand harshly but also inflict severe physical punishment... (Joongang Daily Newspaper, 1999, 5. 11)

Through the numerous examples above, it is possible to see how much pressure Korean children suffer if their academic achievement is low. It is not too much to say that in Korea the one who is not academically gifted cannot be treated as a proper normal person.

2) because of poor relations with teacher

Discordance between teachers and students is the second factor that drives children to suicide. On November 22, 1996 a girl in middle school killed herself by jumping out of a high building after she was reprimanded harshly by her teacher (Joonang Daily Newspaper). On September 11, 1996 six girls in middle school were reduced to a critical condition after drinking poison in terror and frustration because of their school

²³ Personal telephone message receiver that was widely used even by middle school students before the personal cellphone became popular.

teacher's severe physical assaults. The school teacher said that he had investigated a complaint of deviant behaviour against the six girls for robbing someone of her goods but he did not physically assault them (Joongang Daily News). On Nov. 28, 1998 a primary school girl (6th grade) killed herself when she was suspected for two months of being the thief who stole her school teacher's cellphone. She left suicide note expressing regret that she had been falsely charged. It was alleged that the class teacher threatened to file a charge against the girl if she did not return the cellphone, her teacher would file the charge against the girl, even though there was no evidence. After the girl committed suicide, the class teacher also killed herself from guilt (Joongang Daily Newspaper).

The poor educational environment contributed somewhat to situations such as these. Usually there are 40-45 students in a classroom with one teacher. To cover the allotted teaching schedule, to produce more high-scored students, there should not be any hindrance or accidental happenings, therefore teachers do not have enough time to respond to each student's personal request. Also, the teacher's attitude is often authoritarian, autocratic and impersonal. This atmosphere tends to produce disharmony in classroom relationships. The opposition of the students against excessively harsh treatment by their teachers has come to the surface. According to the report of the "Send Our Children to School without Worry Movement" of the Supreme Public Prosecutors Office, which was published on February 13, 1999, the distrust of student for their teacher's disciplinary philosophy is severe because 19.8% of the reprimanded students felt that they were mistreated through teachers prejudice and resentment, not for the purpose of pedagogical correction (Joongang Daily Newspaper).

In Western society if a student is treated with prejudice, he/she tends to offer opposition or fight back. But, Confucian society does not approve of this since students supposed to be subservient and obedient to their teachers. Then students feel angry, frustrated, and depressed in the suppressive environment; they are caught in a dilemma and attempt suicide. Then, newspapers will report this, the school or teacher will be the focus of news and attract social criticism and adverse attention. Actually, the students are trying to use the indirect solution, that is, diverting accusation by focusing the social criticism on the teacher or social system, by committing suicide.

This can be explained as follows: In Korea, within the ideological confrontation between communism and democracy, violating an anticommunist law was the most serious crime, but now, after the cold war of ideologies has disappeared, there is

another unpardonable “crime”(?) in modern Korea, it is so-called “impertinence”. Ancient Korea was a hierarchical society similar to a caste system: difference in status could not be transgressed. In modern society, class difference by birth has been abolished but the conservative mentality that tries to preserve social stability is still prevalent. In postmodern society, it is the traditional value that is especially marginalized and people are threatened by this phenomenon. In this situation, impertinence is unacceptable. Direct blame or accusation by children of their teachers and the social system is regarded as insolent and deserves to be punished. Therefore, children cannot directly confront those who treat them unfairly and rather divert the blame at the expense of their own lives. However, this cannot be called a solution: they are yielding their lives to the feeling of overwhelming helplessness.

3) because of dissension between friends.

A fourth grade girl killed herself because her friend mocked her during recess for being chubby. She jumped off the fourth floor while the rest of the students were having a meeting (Joongang Daily Newspaper, 8 Nov.1996)

The children, - a new generation - build up their own world, that is, an adolescent subculture, by using their own vocabulary, slang and songs and dances to escape from the social pressure or stress of modern society. Within this subculture they can find relief from the stress and pressures they experience in a society that is for them both meaningless and full of injustice. They feel safety in their own world. However, it is a reality that they also have struggles and conflict within their own world. If they have strife within this world, it is really hard to endure. They feel completely helpless. They harbour bitterness and anger towards their friends and peers, and they want to pay back or punish their friends. They want to let the people know about the situation, what their friends did to them, how bad they are. Through their death, they want to punish their peers. Jeffrey Black (2000:13) said that “bitterness, anger, and an unwillingness to forgive are common features of suicidal thinking. In some instances, suicide becomes the ‘last word’ in an argument. It can be a means of punishing a spouse, parent, and friend.”

4) because of family problems (divorce, violence)

A seventh grade student in JaeJu Island killed himself. He had to move back and forth between his divorced parents and said he was trapped in the dilemma of to whom he had to pay his loyalty (Joongang Daily Newspaper. 1996, 11. 13). An eighth grade

girl jumped out of a 15th floor apartment, distressed by her parents' divorce and remarriage. (Joongang Daily Newspaper , 19 Sept. 1997)

Postmodern Korean society exerts tremendous pressure and stress on children. A family is the only lasting group based on face-to-face relationships in this society. Therefore the family has to relieve stress and restore and repair the damage that its members receive from society. Children have to be loved and accepted and cared for by the other family members, since the family is based on unconditional love. It is for that purpose that God made the family. Through that unconditional love, the family members can freely show their accepting attitude and encourage and comfort each other, and in return, feel more closely connected. That is love. Balswick & Balswick (1989:20) proposed a theological basis of family relationships that involves four sequential, but nonlinear, stages: covenant, grace, empowering, and intimacy. They also said the family relationships will either be dynamic and maturing, or stagnant and dying: "The logical beginning point of any family relationship is a covenant commitment, which has unconditional love at its core. Out of the security provided by this covenant love develops grace. In this atmosphere of grace, family members have the freedom to empower each other. Empowering leads to the possibility of intimacy between family members. Intimacy then leads back to a deeper level of covenant commitment."

Within this atmosphere, a human being can feel good about him/herself and this becomes the basis for healthy self-esteem. Otherwise, a human being cannot trust or love anyone else. Therefore, the family has to be a place where children feel secure and safe and loved. According to Maslow's hierarchy of needs²⁴ (Meier, et al. 1991:88-90) without being loved, children cannot manage their daily life in a relaxed manner but are anxious to obtain love by whatever means. If they only receive criticism, the result is that they turn out to be troublemakers. They are then unable to realise their inherited talents or gifts. Sometimes, they have no interest in anything and attempt suicide.

²⁴ Maslow has suggested five levels of human need. These needs are placed in a hierarchy, beginning with the most basic ones. At any given step in the hierarchy there must be a degree of satisfaction before the individual is motivated to achieve the next level. At the bottom of the hierarchy are physical needs such as air, food, and water. If these needs are not satisfied, the individual cannot survive and it is unlikely that higher cravings will be realized. The second level of need is that of safety. There must be some degree of protection from the environment. The third level of need is that of love. Love and acceptance are critical to a full life. Esteem needs are also important. Once we feel loved, we desire to be respected by others. Self-respect is also described as an aspect of this fourth level of the hierarchy. The highest level is that of self-actualization, in which we move beyond love to expressions of individuality and harmony of the self.

2. 4. 2. 6. 2. Delinquent behaviour: violence and crime

Song, Sung Ja (1995:580) described the family environment that brings about problematic adolescent behaviour as follows: "frequent parental fights and inability to get along well with other family members (47%); not accepted and appreciated in the family and alienated (29.9%); usually stay alone because both parents are busy (14.9%); lack of ability to solve problems because of parents' over protectiveness (6.2%); other (2%)."

Many young children live stress-filled lives due to dysfunctional families. And even in normal family, since it is very competitive society, young children easily labeled as a "failure" before they lose their baby teeth. Blazer (1989: xii) said that "today's societal structures prevent infants and young children from accomplishing their most important developmental task, attaching to their parents. The result is that these children are mistrustful of others, filled with a deep-seated hostility, and lacking the conscience which would prevent their exploiting others. Simply put, they never learn to love". That is, children in postmodern society easily show the symptoms of antisocial personality disorder: "inability to form lasting emotional relationships; manipulative or even cruel treatment of others, ranging from desertion to physical violence; an unwillingness to follow rules and to live within society's norms and laws; and a personality characterized by total self-centeredness and the lack of a healthy conscience or feelings of remorse" (ibid.).

The Youth Almanac (Korea Ministry of Culture and Tourism, 2000:448) defined juvenile delinquency as "a crime, violation, criminal bent committed by a person who is twelve years and over and under twenty years. Criminal behaviour means violation of criminal law committed by a person fourteen years and above and under twenty years; violation means although a person has violated a criminal law but since that person is between twelve and above but below fourteen years, no charge is imposed; criminal bent means although an offence is by itself not a crime, by temperament and environment the perpetrator might be involved in a violation of the law." As we see, an offence committed by a person under fourteen years is not counted as a crime, with the result that no charge is imposed and an exact record does not exist.

Korean Crime Research Centre (1991:38-39) compared the parenting style of parents of deviant adolescents with that of parents of normal adolescents: "Delinquent adolescents were raised under authoritarian parents without reasonable guidance, especially from the father. From the mother also, they received too much control and

interference without consistent regulations. At the same time they received too little encouragement for the achievement of their goals. Also, their parents were lacking in interest and care for them". The children who were not accepted and were not loved enough at home were full of rage and displayed disruptive emotional problems. They went out into society exhibiting a lot of antisocial behaviour such as violating social rules or committing violent crimes including vandalism, theft, drug addiction, sexual assault and robbery.

The police of Kangwon Do arrested three teenagers and issued a wanted notice for three other runaway teenagers. Six teenagers dragged a 5th grade boy to a nearby mountain, beat and buried him alive for 3 minutes, to threaten him because he was not being polite and obedient to them when they ordered him to clean their drinking table after they had drunk alcohol. They even hurt the boy's arm with knife trying to engrave some kind of tatoo. (Joongang Daily Newspaper. 1998, 5. 31)

2. 4. 2. 6. 3. Addiction to alcohol and drugs

Sometimes, young people indulge in an addictive hedonistic lifestyle that includes drinking alcohol, taking drugs and sniffing glue and lacquer (adhesives or polishes that contain hallucinogens). The researcher counselled five boys at primary school who had been involved in sniffing lacquer since it was cheaper than the glue and drugs. A fourth grade boy whose father was confined to a wheelchair after a construction site accident and whose mother had left the home three years before, had to take care of his father who was continually angry and beat him. The boy would often leave home to stay with neighbourhood bullies. Some other boys who also lived nearby and usually played with after school, began to get along with neighborhood big bullies. These other boys were: a 5th grade boy whose junior high brother left home because of the grim reality of these life, whose father was in a mental hospital and mother worked at a restaurant washing dishes from morning till late at night; two fourth and third grade brothers whose father had failed in his business and whose mother worked at a shop; one second grade boy.

It seemed like there might be some kind of connection, so the researcher began a counseling session at the nearby junior high school, too. To her surprise, there were primary school children and junior high students, and even high school students and drop-outs who were all connected and gathered together. The bullies made the children go on errands buying cigarettes, alcohol, glue and lacquer. All the bullies and children shared the glue and lacquer at a park or at someone's house. Later, while the

bullies patrolled for the police, the children were forced to rob a house and office, since children under 14 years cannot be arrested and punished.

2. 4. 2. 6. 4. Star worshipping (infatuation with pop and film stars)

Children in modern society need something to be excited about, something which they can gain relief from the severe stress and pressures of their lives and something which they can adore, die for and dedicate their lives to. However, in modern society they can hardly find a great leader or hero as a good role model to follow. Instead, they take a famous singer, actor/actress or sports stars as their hero and praise - even worship - them.

On September 19, 1999 in Taegye, a 10th grade girl was found dead. In a suicide note she expressed regret that she could not be of any help to her adoring H.O.T. (famous teenage popular singer group) member who had been hurt during a concert. She also wrote that the happiest moment of her life was the time that she loved H.O.T. H.O.T. was her only hope, light, dream and love. She wished the wounded singer a speedy recovery. She had left her home the day before, saying that she was going to private overnight study room, but she took a night train to Seoul and attended a H.O.T. concert. At the concert, she was devastated to see one of member of the group being wounded in an accident. When she came home, she was totally dejected by her father despising her for her care and love for H.O.T. Then she ended her life (Joongang Daily Newspaper. 1999, 9. 21).

In postmodern Korean society, the primary school children, prefer singing teenage popular songs even the very fast and hard to follow rap songs, to children's songs. Young people organize pen clubs with the help of the computer internet (cyber pen club) and share their information about the life and schedule of stars, gather and go wherever their stars go. Many teenagers leave their home because of conflicts with their parents relating to infatuation with stars, since they do not go to school or do their works, but, just follow the stars in order to see or welcome them at a meeting or concert. They even desert their family to satisfy their desire to follow and admire the stars. They send their cheers and love and even willingly die for them. They seemed to satisfy their desire for being loved and admired, through sending their cheers and love to their stars at a huge concert, by imagining and fantasising them to be the stars.

2. 4. 2. 6. 5. School violence and peer pressure - physical and verbal assault

Some children behave as outlaws, but there are still many of children who remain within the bounds of normal childhood. However, the stress and pressures they experience in their situation drive them to criticism against adult society and to pathological behaviours, that is, school violence²⁵ and *Wangtta*, which is an extreme form of peer pressure that includes severe cruel physical and verbal assaults. The latest Korean social phenomenon *Wangtta* will be examined. *Wangtta* is a kind of group assault by young people on their peers in an attempt to find a victim and scapegoat amid the severe social and psychological pressure that they suffer.

On March 16, 1999 a ninth grade boy (16 yrs) attempted suicide by drinking poison. He was found by his friend in the backyard of his house and moved to hospital in critical condition. It was alleged that he had reached breaking point because, over the period of a year he was continually cursed and beaten, and robbed of his money and clothes by his school friends and classmates. Lately, school violence has aroused strong social criticism, and the police of Pohang city issued a warrant of arrest for the 5 boys who committed an outrage against the boy (Joongang Daily Newspaper. 1999, 3. 20)

On May 29, 1998, in Wool San, Kyung Sang Nam Do, a middle school teacher, found a ninth grade boy dead at school and called the police. The dead boy had been a good student. The school conducted an inquiry into his death and discovered that he was severely assaulted by his fellow students. Some students hit him on the head, neck and face with clubs, tortured him with water, beat him in the restroom with their belts complaining about the books and gym suits that he had to provide for them. Not only that, they ordered the boy to eat snacks and candies that he bought for them, blaming him for not bringing good enough food (Joongang Daily Newspaper. 1998. 3.31)

Wangtta is kind of group assault by young people on one of their peers. It has become widespread throughout Korea. In short, the children pick on one of their peers alienating and rejecting him/her, or they tease and make fun of the victim, assaulting him/her verbally and physically. Sometimes the victim is totally ignored within the group as if he/she was not present at all. *Wangtta* is a kind of social ostracism that makes the victim feel humiliated and experience great shame within him/herself. Therefore, the person who is caught in *Wangtta* cannot consider him/herself worthy of

²⁵ Taebeck city police department issued a warrant of arrest for three teenagers who buried a 5th grade boy for three minutes for not obeying them. See the end of section 2. 4. 2. 6. 2. above for the case of the fifth grade boy at Kangwon Do.

living. The victim views him/herself as a pest to the other classmates. Eventually, he/she chooses to give up his/her life to evade the situation. The classmates, in contrast, feel relieved to have a victim who is more inferior and helpless than they. What they aim for their victim is, in effect, a kind of revenge against their own feelings of defeat, inferiority, and overwhelming helplessness. Actually, they are looking for a scapegoat amongst themselves for their own pressures and stress.

Generally *Wangtta* was the phenomenon of teenage subculture generated under severe social pressure, but it has spread not only amongst urban children but throughout the whole country and even among primary school pupils. As a result, lately in Korea a New insurance product has been launched: the so-called "*Wangtta* Insurance", which covers physical and mental damage, paying for hospital and mental institution fees and providing some compensation for the occurrence of *Wangtta*. This product has met with a ready sale. Many parents enquire about it and insure their children. Finally, the Public Prosecutor's Office proclaimed war against school violence, by establishing the "Send our children to School without any worry Movement". Anyone suspected of perpetrating *Wangtta* has to be investigated by the Public Prosecutor's Office and the court has begun to sentence heavily those who assault school friends. Schools and teachers or authorities related to schools were charged with responsibility and have attracted social criticism. Many education centres have held *Wangtta* Seminars, and have conducted research and debates. Now, the necessity of counselling and guidance for the young children regarding to *Wangtta* is being recognized.

2. 5. SUMMARY AND CONCLUSION

Up till now, we have been investigating the nature and influence of postmodernity. Postmodernism as a reaction to and questioning of modernism represents a time span, an ideology and a cultural phenomenon. Materially, it can be represented essentially in terms of hyperconsumerism - a mentality that there is nothing that cannot be purchased by money, cynicism to truth and universality, denial of all kinds of metanarratives, rejection of tradition and mockery of authority. As a result, an individual is atomized, saturated and manipulated by the mass media. Together with the above, the amusement culture has spread and pervaded the whole Korean society. The spirituality of contemporary Korean society is being shaken and destroyed.

People living in postmodern society thus face great confusion: this is the impact of the drastic wholesale paradigm shift that is part of social and cultural transition. Many young children live stress-filled lives due to dysfunctional families amid the social

Chapter 3

INTERPLAY BETWEEN THE PHENOMENON OF *WANGTTA* AND THE SPIRITUALITY OF KOREAN CHILDREN

3. 1. INTRODUCTION

Korean society, and especially Korean children, are facing a crisis. The impact of drastic social transformation and the advent of postmodernism has shaken Korean society to the extent that the spirituality of Korean society is on the point of extinction. Postmodernism as an ideology and a cultural phenomenon, is embodied in hyperconsumerism, cynicism to truth and universality, denial of all kinds of metanarratives, rejection of tradition and mockery of authority. Moreover, the culture of leisure has pervaded the whole of Korean society so that the individual is atomized, saturated and manipulated by the mass media. Consequently the awareness of human dignity is easily ignored. The spirituality of contemporary Korean society is in crisis.

It is particularly the children in postmodern Korean society who are thrown into deep confusion and live under severe stress because of the excessive pressure of academic achievement, dysfunctional family life, and the breakdown of the traditional Confucian value system resulting from the widespread corruption of political and economic leaders. In this turmoil, the spirituality of Korean children is being devastated and symptomatic of the resulting spiritual dysfunction is their delinquent behaviour and especially the *Wangtta* phenomenon. Therefore, in this chapter, the spirituality of Korean children will be scrutinised, in particular the interplay of the phenomenon of *Wangtta* and spirituality will be focused on. First of all, we have to understand what spirituality signifies.

3. 2. UNDERSTANDING SPIRITUALITY

3. 2. 1. Postmodernism and Spirituality

Glodo (1995:150-151) has argued that modernism and postmodernism can be characterized by “the vesting of authority in the self”. For modernism, there was still a universe to be known, truth to be found. For postmodernism, truth is not to be found but, rather, to be created. What is true is what one believes to be true. As Anderson (1990:x-xi) pointed out, the postmodernists contend that, “the earth is not a single symbolic world, but rather a vast universe of ‘multiple realities’”. Now, in pluralistic postmodern society, according to Mitchell (1995:273-277), “no one can (or at least,

should) claim to know truth". As a result "viewlessness (read nihilism) abounds". Moreover, this attitude has led to the "prejudicial exclusion of the Christian world view", that is, contemporary culture "ignores a critically important component of human nature, namely, the religious dimension". And to make matters worse, as Louw (1999b:24) has argued,

Technology, the rise of genetic engineering in medical science, bio-chemical manipulation of human problems by means of the pharmaceutical industry, human violation of political structures and increasing poverty and social misery have all led to a situation in which people have virtually lost their real identity. Stress, increasingly, causes people to become slaves of work pressure and material achievement. The so-called achievement ethics alienates people from their creative dimension.

The human race is confronted with a dilemma.

Lately, there has been a renewed interest in spirituality. According to Louw (1999b:136), this renewed interest in spirituality "reflects our yearning for the transcendent dimensions in our lives". Moreover, the cravings for the "signals of transcendence" represent the desperate urge of human beings to overcome their self-made predicament of confusion in postmodern society and the transitional turmoil surrounding them. In postmodern culture, the individual is cast in a dilemma, particularly as, contrary to the intention of this culture of emphasizing human autonomy, as Thiselton (1995:12) pointed out, the individual is seen as "having lost control as active agent, and as having been transformed into a passive victim of competing groups". Spirituality is related to the "awareness to the presence of God". Louw (1999b:136) contends that, "spirituality is directly linked to experiencing God's presence in the world and practicing the Christian faith". In postmodern society, where people experience meaninglessness, there came into being a renewed interest in spirituality which is an attempt to grasp meaning within religion. The meaning of spirituality will now be explored in detail.

3. 2. 2. The Understanding of Spirituality

"Spirituality is a large term and quite elusive" (Fink, 1990:48). Nevertheless, Holmes (1982:12) defined spirituality as (1) a human capacity for relationship (2) with that which transcends sense phenomena; this relationship (3) is perceived by the subject as an expanded or heightened consciousness independent of the subject's efforts, (4) given substance in the historical setting, and (5) exhibits itself in creative action in the

world. Johnson (1988:24-26), on the basis of Holmes's definition, described the human capacity of relating to spirituality as follows:

Spirituality begins with a "human capacity for relationship with that which transcends sense phenomena". To have a relationship, one must have a self, an "I" who encounters a "Thou". This encounter is possible only when one has an identity. Human beings created in the image of God have the capacity to be aware of themselves as separate from other selves and the power to create an identity, a distinct narrative that holds meaning for them. Spirituality as a human capacity includes being aware, naming, interpreting, remembering, connecting, narrating, anticipating, and editing. ...This basic, dyadic relationship between God and human beings gives birth to spirituality.

This statement agrees with the words of Calvin, "Without knowledge of self there is no knowledge of God"²⁶. McGrath (1994:33) described Christian spirituality as "the total integration of faith and everyday life. Spirituality is concerned with the shaping, empowering, and maturing of the 'spiritual person'". Cousins (1990:43) contended that reflection and experience are components of spirituality that are connected to an awareness of the presence of God. But as Thayer (1985:13) has pointed out, "Spirituality is not merely inner feelings; it is about the human integration and coherence of an experiencing and acting person". The Westminster Dictionary of Christian Spirituality explains that "Christian spirituality 'concerns and embraces the whole life'...This means that Christian spirituality is not simply for 'the interior life' or the inward person, but as much for the body as the soul, and is directed to the implementation of both the commandments of Christ, to love God and our neighbour." The New Dictionary of Theology also describes Christian spirituality as involving,

The relationship between the whole person and a holy God, who reveals himself through both testaments - and supremely in the person of his unique Son, Jesus Christ. This relationship began at creation, but was broken by sin and can only be restored through faith in Jesus Christ. The test of Christian spirituality is conformity of heart and life to the confession and character of Jesus as Lord (1Cor. 12:3). The guarantee of Christian spirituality is the presence and power of the Holy Spirit in the life of the believer.

Spirituality can be said to represent a progress towards maturity. Therefore, Louw (1999b:136) made the point that "Spirituality is an indication of hope. ...It enfleshes our faith within our daily existence. Attempts are being made at present to apply

²⁶ John T. McNeill, ed., 1960. *Calvin: Institutes of the Christian religion*, Library of Christian Classics, vol.xx Philadelphia: Westminster Press. pp.35-36.

God's grace to the everyday field of experience and to current social problems".

3. 2. 3. Pastoral Care & Spirituality

D. Louw (1999b:14) argued that "spiritual direction is closely linked to the existential issues of anxiety (our fear of death, isolation and rejection); despair and doubt (our need for hope), and guilt (our need for freedom and salvation)". Then the overall new theological agenda posed by postmodernity has to be dealt with from the viewpoint of spiritual direction since the postmodern world embodies the dislocating human condition and represents an atmosphere of distrust and suspicion. In D. Louw's (1999b:2) view, "A hermeneutics of pastoral care is engaged in the challenge to link the significance of human life to an understanding of God which enhances meaning in suffering".

Barry & Connolly (1981:8) asserted,

Christian spiritual direction, then, as help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship. The focus of this type of spiritual direction is on experience, not ideas, and specifically on religious experience, i.e., any experience of the mysterious Other whom we call God. Moreover, this experience is viewed, not as an isolated event, but as an expression of the ongoing personal relationship God has established with each one of us.

In Louw's (1999b:21) view, "humanity cannot be bypassed in pastoral care." Similarly, Liebert (1992:1) contended, "Spiritual direction particularizes spiritual guidance to each person's unique experiences, life circumstances, decisions and yearnings. Furthermore, spiritual direction always involves an explicit covenant to sensitize persons to God and encourage them to deepen this relationship in all its ramifications. Thus, spiritual direction is a more specific, individualized form of spiritual guidance." Moreover, in this relationship, God is ready to intervene and accept the human situation. D. Louw (1999b:73) argued:

Scripture does not approach human beings primarily in terms of their sin and guilt, but in terms of grace and of their new being in Christ. ... Eschatology makes it impossible to regard sin and human guilt as the primary point of departure for a theological anthropology. The point of departure is salvation. This means that in pastoral care human beings should not be addressed in terms of their negative and destructive components (guilt and death), but in terms of grace: the positive and transforming power of eschatology.

D. Louw (1999b:11) expressed this more clearly: "A pastoral hermeneutics which is concerned with spiritual direction is an attempt to rediscover 'signals of transcendence' which creates hope and joy on an existential level". People are perplexed and stricken with shame in postmodern society. Here, pastoral counselling that is based on biblical anthropology provides hope for human beings. That can be really good news to downcast human beings. For, Louw (1999b:12) continued, the purpose of pastoral anthropology is "to reflect on the significance of our relationship with God and its possible consequences for interpreting humanity". Therefore, "Pastoral anthropology is particularly concerned with analyses of faith (understanding people in terms of their relationship with God) and analyses of ethics (understanding people in terms of ethos, normativity and virtue)" (Louw, 1999b:24). The challenge of pastoral care and counselling is "the application of salvation to the human being in all relations" (Louw, 1999b:21).

3. 2. 4. Developmental Process of Spirituality

Drawing on Erik Erikson's developmental schema, Johnson (1988:52-53) viewed pastoral spirituality as a process. According to him, life is a journey; it is a process of change: "As these internal changes occur, they precipitate shifts in one's vision of self and of God. If one's spirituality is alive and relevant, it will also be in process. ...The developmental schema of Erik Erikson provides an appropriate framework for envisioning developmental spiritual crises and thus the tasks of a developing spiritual person". Since the spirituality of children is the focus of this thesis, the investigation of the developmental process of spirituality is indispensable. Actually, Jean Piaget discovered that there are predetermined sequential patterns of human growth and change and that the child's personality and learning ability and behaviour develop in a similar way to the pattern of his/her physical development. Erikson employed the biological principle of Piaget's structural development as a model for his theory of psychosocial development. Erikson (1968:92) used the Epigenetic principle that "anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole". He presented eight stages in the process of psychosocial development throughout the whole human life as a way of finding self-identity: basic trust vs. mistrust; autonomy vs. shame and doubt; initiative vs. guilt; industry vs. inferiority; identity vs. role confusion; intimacy vs. isolation; generativity vs. stagnation; integrity vs. despair.

Johnson (1988:53-54) contended,

Each stage in bodily development and use of the body triggers a series of changes that affect identity, the relation with significant persons, competency, and a perspective on life. ...To understand spirituality as a process, we emphasize that one's whole life consists of the continuous composing and recomposing and recomposing of a perspective, ...from infancy to old age these changes occur with predictable regularity, and each affects the person. ...Development for Erikson occurs in the tension between the self and its social environment, with its positive and negative forces from which the person seeks to achieve a favorable ratio.

The details of each stage of development, will be dealt with in Chapter 4 in the section on spiritual formation.

3. 2. 5. Self-image and Spirituality

According to Joan W. Conn (1991:983), "the issue of 'the self' is the focal issue in contemporary spirituality's examination of the relationship between psychology and religion and between grace and nature". Liebert (1992:14) averred that "if Christian spirituality is, as Susanne Johnson claims, 'our self-transcendent capacity to recognize and participate in God's creative and redemptive activity in all of creation,' then spiritual growth facilitates transcending ourselves - not obliterating ourselves - as we increasingly recognize and join with God in cocreating the world".

According to Ana Marie Rizzuto (1989:6), "children form their self-image at the similar time that they form their God-image, that is, at the time of the resolution of the Oedipus conflict." But, Daniel N. Stern, (1985:6,10) asserted that, "some senses of the self do exist long prior to self-awareness and language...infants begin to experience a sense of an emergent self nearly from the very beginning of their life, that is birth." Fowler (1989:4) placed the basis of the emergence of selfhood and faith on "the balance of trust over mistrust, a basic virtue of selfhood and faith emerges..." Johnson (1988:55) contended that "Basic trust arises from the relationship with the dominant parent, this relationship provides an orientation to life. These experiences form the first thin lines of an attitude toward life, an attitude that is intuited...and provides an image of the primal God-human relation. ...From this primal relation the child draws the images that will later be used to symbolize God."

Thus, the self-image that the child builds up is closely related to the experience of the infant since the self-image is based on the reflection of parents and caretakers of the infant and it even further influences the relationship with God. Self-image greatly influences the spirituality of a person and self-image is nurtured by the environment and atmosphere in which a child grows up. Therefore, postmodern culture is

responsible for the devastation of the spirituality of contemporary people, especially that of children who are not yet equipped with fully formed self-images but just follow and imitate the phenomena of society. Therefore, in examining the spirituality of postmodern Korean children, self-images as well as God-images will be explored in detail in Chapter 4 .

According to Capps (1993:16), Lasch contends that the narcissist is the new type of personality in postmodern society: "Grandiosity, extreme self-centeredness and remarkable absence of interest and empathy for others in spite of the fact that they are so very eager to obtain admiration and approval from other people". However, narcissists "are usually dissatisfied and unfulfilled, largely because of an excessive obsession with their self-esteem and physical image" (Louw,1999b:79). In similar vein, Capps (1993:35) asserts that narcissists are "seeming to be self-loving and self-satisfied, they instead have a deep sense of personal shame and self-contempt". Louw (1999b:79) analysed the origin of self-contempt as follows:

This disappointment in narcissists is nourished by a cultural context, which emphasizes work, achievement and consumption. The feeling of shame is also strengthened by an inner experience of exhaustion or, according to Capps, "a sense of inner depletedness and of hunger for admiration and approval, and for positive mirroring of their need to idealize self and others" (Capps 1993:39-40).

This is especially true for Korean children. They know the extreme standard of their parents' expectation and they are eager to please their parents by performing superbly. Actually they are hungry for approval, but in reality, they experience frustration in carrying out their duty. They feel exhausted and they are sure that they cannot satisfy their parents. They come to hate themselves.

Capps (1993:49-50) argued that because of the eight deadly sins ("greed, lust, lechery, pride, anger, gluttony, envy, apathy, melancholy") of postmodern people, the feelings of emptiness, disappointment and inner depletedness have become enlarged and deepened. As discussed above, the self-image can be said to be closely related to spirituality and spirituality can be effectively developed on the basis of a healthy self-image. Likewise, a negative and repeatedly hurt self-image precipitates and dries up spirituality. Such a person feels frustrated and helpless, and loses heart and become hopeless. Especially in contemporary society, Korean children feel ashamed of themselves because of the pressure placed on them to achieve. Under the traditional honour and shame culture, shame prevented people from trespassing against the norm. But, in postmodern culture, under excessive pressure and stress, this shame does not

work for the improvement of children's spirituality, it only oppresses them with the realisation of what they cannot do and makes them feel disgusted with themselves.

3. 2. 5. 1. The role of shame to self-image and spirituality

"Shame is bipolar; it both separates and presses for reunion; it is an impulse to conceal and a yearning to be accepted; it is responsibility to others and personal recognition of a need to respond in more acceptable ways" (Augsburger, 1986:115). According to Augsburger (1986:132), Brown and Levinson (1978:307-309) claimed that,

The seriousness of a face-threatening act is a complex function of three variables: distance, power, and rating of the imposition. Positive-politeness cultures have few serious face-threatening acts (impositions are seen as small, social distance permits easygoing interactions, relative power is never very great). This would include the United States, certain New Guinea cultures, and the Mbuti pygmies. Negative-politeness cultures include the Japanese, the British, and the Brahmins of India. (Face can be seriously threatened in most interactions, social closeness requires formal interactions, and great differentials of power exaggerate threat.)

Korean can be classified as a negative-politeness culture, like Japanese. In Korean society as Augsburger pointed out, "Face" is not simply a matter of public image, it is the collateral of the speculator, it is the social capital that serves to provide credit and confidence with others. "'Losing face' results from falling short of the expectations set for one's role, or violating rules of conduct, or breaking the customary standards of community life" (Augsburger, 1986:132). As a result, "the sting in feelings of shame is a fear of contempt, exposure, and eventual abandonment" (Pruyser, 1968:310). Augsburger (1986:134) concluded, "Shame, with its ideal demands from within and social demands from without, produces an impulse to hide, flee, avoid, deny. ...It is this necessity of earning reacceptance, of deserving renewed respect, that gives shame its power to evoke improvement".

However, Lowen (1975:197) said that "Shame, a derivative of the consciousness of inferiority, robs an individual of dignity, of self-respect, and of the feeling of being equal to (as good as) others." MacLeod (1982:12) described the negative role of shame:

Shame always stands between people and pushes them apart. It never draws people together. It makes for concealment, not disclosure of self. It leads to lies, anger, and avoidance. ...It is the mark of slavery to the opinions and attitudes of others, not of autonomy and inwardly responsibly-formed value judgments. It never leads, therefore, to confession and reconciliation. It leads to concealment and avoidance,

and therefore to the perpetuation of the situation that caused the shame. It turns people into enemies. ...It makes for distrust, not trust; self-defense, not affirmation of the other. Pride and its reverse side, shame, is the original sin.

Therefore, experiencing shame creates concealment, avoidance and distance and if a person experiences shame continuously without any relief, it leads to concealment, avoidance and even distance from self. Capps (1993:76) contended that "Thus to experience shame is to experience in an unusually deep and painful way, a sense of self-estrangement, a wave of self-rejection, even of self-revulsion". Ausburger (1986:118) argued, "If all self-respect is lost, the feeling of failure or betrayal does not arouse shame but self-contempt. ...If one feels solely rejection or contempt for oneself, then the emotional response is not shame but disgust. To be ashamed of oneself, one must maintain a deep level of positive feelings about oneself. In contempt, the object, be it self or another, is rejected. ..." Louw(1999:81) added that "This self-estrangement also results in alienation from others. It causes disruption (divided self), various defense strategies (defensive self), and a sense of inner self-failure." Capps (1993:99) concluded that "the words that capture this deeper inner experience of shame are not humiliation and embarrassment, but words like empty, exhausted, drained, demoralized, depressed, deflated, bereft, needy, starving, apathetic, passive, and weak". Then, to hold him/herself up, an individual might develop a sense of shamelessness. Schneider (1977:19) commented on this as follows, "The concept of shamelessness suggests that the lack of a proper sense of shame is a moral deficiency and that the possession of a sense of shame is a moral obligation". Now, shame, which is supposed to produce improvement by both positive and negative means, only produces self-estrangement and self-contempt and makes the person feel that he/she is stuck in a cul-de-sac, without the provision of a solution for the human predicament.

In contemporary culture, human beings show many of the symptoms of sin from shame that has not been dealt with properly and that has only led to them feeling condemned within themselves. Regarding this situation, Louw (1999b:73) insisted that "in pastoral care human beings should not be addressed in terms of their negative and destructive components (guilt and death), but in terms of grace: the positive and transforming power of eschatology". In addition, Augsburger (1986:140) consented, "the thoroughgoing assurance of God's affirmation of our worth comes through an all-inclusive love called grace. ...The divine yes is a constant invitation to the renewal of life and to the recovery of integrity. God is for us. This most elemental of convictions of Judaism and Christianity undergirds all healing and liberation". Therefore, there is hope for the human predicament in pastoral care, especially in the

sensitivity to evoke the interest and concern for spirituality and to understand the human dilemma in the perspective of a relationship with God, and of salvation.

Louw (1999b:83) emphasized,

Sin should thus not be interpreted within the framework of wickedness, but rather should be understood within the salvific context. ...Sin should thus be interpreted within a broader framework as freedom from guilt, reconciliation and forgiveness. ...Sin is about irresponsible choices, hypocrisy, false motives and distorted needs of self-interest. Essentially, sin is a problem of distorted relationships.

It is to the feeling of self-depletedness, at the core of which the feeling of overwhelming shame has encroached, that the root of the phenomenon of *Wangtta* in Korean children can be traced.

3. 3. CULTURAL PHENOMENON OF *WANGTTA*

In the middle of the confusion and spiritual desolation caused by drastic social change and the impact of postmodnism, some children behave like rebels, but many children still stay within the norm. However, the overwhelming feelings of defeat that they experience from their situation, drive children to pathological behaviours, such as school violence and *Wangtta*. *Wangtta* is an extreme form of peer pressure using violent means, including physical and verbal assaults. *Wangtta* is a kind of group assault on one's own peers to ventilate one's anger and to find a scapegoat while under extreme social and psychological pressure in the middle of social turmoil resulting from drastic social transformation.

The Korean Education Development (KED), on the basis of an inquiry among 6893 primary, middle, and high school students, reported that one out of 4 Korean Children (24%) experienced *Wangtta* in 1998 (Joongang Daily Newspaper 18 Jan. 1999.). According to the 1998 yearbook of the "Send-our-children-to-school-without-worry-movement" published by the Public Prosecutors Office, 17641 cases of school violence and *Wangtta* were reported from September 1997 to December 1998. As a result of these, 8 people died, 313 were hospitalized, 485 received treatment as outpatients, 18 people attempted suicide, and 32 received psychiatric treatment. Among the victims, junior high school students (7-9th grades) made up 51.9%; 61.6% of offenders were schoolmates; and 54.4% of the places of occurrence of violence were inside the school. As far as the type of violence is concerned, 56.7% represented group violence (committed by more than 2 people); and 75.7% of reported victims

were afraid of retaliation. (Joongang Daily Newspaper 14 Feb. 1999.)

3. 3. 1. What is *Wangtta*?

Wangtta is a kind of group assault on one's own peers that is widespread in Korea as a whole. In short, children pick on one of their own peers and alienate and reject him/her, or they tease and make fun of him/her, and commit verbal and physical assaults. Sometimes they totally ignore the victim, who is one of their group, as if he/she does not exist at all. *Wangtta* is kind of social ostracism that makes the victim feel humiliated. Eventually, the victim is regarded as little more than a nuisance by his/her classmates. Children actually experience a sense of relief when seeing the victim who appears to be more inferior and helpless than themselves. What the children aim for through *Wangtta* is a kind of revenge against their own feelings of defeat, inferiority, and overwhelming helplessness. Actually, they are looking for a scapegoat among themselves for their own pressures and stress. *Wangtta* is a product of the inability of children to meet the social expectations placed on them. It is an extreme form of assault by a group, that is, many people acting together on a particular person within the group.

Overwhelming stress from keen competition, anxiety from *Wangtta* and school violence, parent's marital discord, physical or sexual or psychological abuse or neglect, poverty and social disadvantage, overly harsh and inconsistent discipline all constitute the social and psychological milieu of Korean children that has been exposed through *Wangtta* phenomenon. Many children live stressful lives due to dysfunctional families. Moreover, in Korea, even young children often find themselves constantly pressured to achieve, conform and cope, but are easily seen as failures. That is, as Blazer (1989:xi-xii) pointed out, "today's societal structures prevent infants and young children from accomplishing their most important developmental task, attaching to their parents. The result is that these children are mistrustful of others, filled with a deep-seated hostility, and lacking the conscience which would prevent their exploiting others. Simply put, they never learn to love." Ultimately, the effects of this overwhelming stress and pressure upon their developing personalities began to emerge as a behavioural disorder termed the "Antisocial Personality Disorder" (APD), with slight differences according to the parenting style and ability, the child's individual temperament, and the position of the child in the family.

Blazer (1989:xi) delineated the Antisocial Personality Disorder as follows:

While varying in degree, the symptoms of Antisocial Personality disorder (APD) are described by psychiatrists as an inability to form lasting emotional relationships; manipulative or even cruel treatment of others, ranging from desertion to physical violence; an unwillingness to follow rules and to live within society's norms and laws; and a personality characterized by total self-centeredness and the lack of a healthy conscience or feelings of remorse.

The phenomenon of *Wangtta* is an extreme expression of Antisocial Personality Disorder among Korean children. *Wangtta* can be described in the words of Louw (1999:84) as a sin of "irresponsible choices, hypocrisy, false motives and distorted needs of self-interest...a problem of distorted relationships". Among the characteristics of Korean children that are revealed in the phenomenon of *Wangtta*, the extreme selfishness and self-righteousness draws our attention. Louw (1999b:82) contended that "The attitudes of smugness, egoistic self-maintenance, selfishness and self-righteousness all indicate a narcissistic self-centeredness in which there is no place for God and fellow human beings."

Initially, *Wangtta* surfaced as a phenomenon of the teenage subculture, generated under severe social pressure, but it then spread not only among urban children but also among those of rural areas, and even among primary school children. As a result, recently in Korea new insurance coverage has come into being: so-called "*Wangtta* Insurance", which pays for physical and mental damage and hospital and mental institution fees, and even provides compensation for an occurrence of *Wangtta*. This insurance product has met with ready sales. Finally, the Public Prosecutor's Office proclaimed war against school violence with the "Send-our-children-to-school-without-worry-movement". Any children who are suspected of committing *Wangtta* have to be investigated by the Public Prosecutor. The school and teacher or authorities involved are held responsible²⁷ and the court has begun to sentence children, and their parents²⁸, who assault school friends to heavy punishment. Now, many education centres hold *Wangtta* seminars, and conduct research and debates. Counselling and guidance for children regarding the *Wangtta* phenomenon is in desperate need.

²⁷ In Wolsan, a 15 years old boy killed himself because of *Wangtta*. His parent filed a charge against the education department for neglect of supervision. The court sentenced the education department to pay the parent \$40,000 (Joongang Daily Newspaper, 24 March 2001).

²⁸ In Seoul, 1995, a high school boy who had heart disease received exemption from athletic and military drill activities at school. His schoolmates became envious and repeatedly made physical attacks on him. He had to quit school and filed charges against the education department. The education department was sentenced to pay \$100,000 to the victim. And the education department filed a charge against 15 parents of the assaulters. The court sentenced the parents to pay \$37,000 to the education department. The latest trend is that the court imposes responsibility on the school authority and on the assaulter's parents.

3. 3. 2. Who experiences *Wangtta*?

According to Youth Square for Communication, on the basis of a questionnaire to 1624 primary, junior and senior high school students throughout the whole of Korea, half of them (48.1%) have had the experience of subjecting a friend to *Wangtta*, and 3 out of 10 have experienced being victims of *Wangtta*. To the question why they had subjected someone to *Wangtta*, 87.6% answered "because they deserve it"; 42.2% answered as "because classmates told me to"; 17.8% answered "to repay my experience of being a victim of *Wangtta*". (<http://www.chosun.com/w21data/html/news/19980923>)

Generally, victims are those do not get on well with other people or talk little, who are considered timid and fainthearted, who look socially inferior or foolish, who are selfish or have an idiosyncratic personality. A deaf girl(10) killed herself on being marginalized and isolated by her classmates. She had moved to a public primary school from a special school for the deaf. Since she was new she could not get the help as needed and even her classmates avoided interacting with her. As a result, she was often all by herself at music class and in the playground. Finally she jumped off the 9th floor of an apartment building and ended her short but stress-filled life. She wrote "School friends hate me, I am so scared to see and hear their mockery. It was terribly noisy and made me dizzy. (Joongang Daily Newspaper 23 Oct. 1996). An autistic boy (13 yrs) experienced *Wangtta* and physical abuse from his classmates who considered him a fool. He was beaten on his head so many times that he could not wash his hair, was locked in the school closet, his lunch was taken away, and his things were stolen and broken. He said that he really wanted to die. (Joongang Daily Newspaper 2 Aug. 2001.).

As seen in Chapter 1 (Korean culture in transformation), Koreans tend to have difficulty in accepting the "different-ness" of others. When they think that they are like other people, they associate well but when they think that they are different they stay away and avoid interaction with them. A deaf girl or autistic boy is a weak (disabled) person, and he/she needs help and protection. But the other children regarded these two only as inferior and foolish, as a result, they became an easy prey. Under the pressure mentioned above, Korean children seem to think of themselves as being extremely miserable and have no sympathy for other poor or disabled people. They project their anger and frustration onto others and do not even feel shame. They lack proper morality. Schneider (1977:19) said that "The concept of shamelessness suggests that the lack of a proper sense of shame is a moral deficiency and that the

possession of a sense of shame is a moral obligation.” The lack of morality in some Korean children could be said to be associated with the milieu of confusion resulting from the turmoil of social transition.

Therefore, of late, mothers tend to postpone their children’s primary school entrance, contrary to the Korean fever for early education, because they worry that their children will face *Wangtta* since they have a smaller build than the other children. In DaeJeon, among 23,258 children of school-going age, the parents of 1083 asked for permission to delay their entrance to school owing to their child’s underdevelopment or unreadiness for school (Joongang Daily Newspaper 13 Nov. 2000).

Sometimes a student who is thought to be liked by the class teacher, who is full of pride, and acts as if he/she is important, for instance, by dressing in fancy clothes, and who tries to be superior is subjected to *Wangtta* because of envy. However, nowadays, no generalisation seems to hold. Anybody can be the victim of *Wangtta*. It is for this reason that so many parents have taken out insurance against *Wangtta*. In JaeJu Island, one sixth grade girl drank poison after leaving a good-bye message on her teacher's Ppippi²⁹. Her teacher went over to the girl’s house immediately and found her unconscious with the empty poison bottle. The girl was moved to hospital but could not be resuscitated. She left a 5 page lament of her experience of *Wangtta*. She was an exemplary student from a group of 60 students. When she was subjected to *Wangtta* by a group of 14 classmates, she suffered from anthrophobia (Joongang Daily Newspaper, 24 September, 1998. <http://www.cs.sbs.co.kr/vod/wanaknow> Nov. 7, 1998).

3. 3. 3. Devices of *Wangtta*

The Youth Square for Communication counselling centre in South Korea, held a symposium entitled “Is not your child affected by *Wangtta*?” on Sept. 23, 1998. Two hundred school teachers and around two hundred parents participated.

Six kinds of *Wangtta* devices were revealed: 1. do not speak to, that is, totally ignore someone as if he/she is not present 2. speaking ill of or harping on weak points 3. blaming privately or publicly 4. provoking a quarrel continually and getting the person into trouble 5. threatening someone who tries to be friendly with *Wangtta*

²⁹ Personal message receiving machine. It is similar to a cellphone, but cannot make phone calls, only receive messages. It is therefore much cheaper than a cellphone and was popular among adolescents and students in 1997-1999 before the cellphone was introduced. Sometimes the Ppippi is given free by the telephone company, with only a monthly communication fee payment.

victim so that the victim is forced to spend much time alone 6. tormenting while in disguise for fun called “operation” and “swing”. Besides, there were also reports of the manner in which *Wangtta* is currently perpetrated: currently, 1. *Wangtta* is practised persistently and intensively, 2. *Wangtta* is committed so secretly and diversely as to make the person feel totally in despair and helpless and finally to drive him/her to commit suicide. 3. the lack of any feeling of guilt on the part of the perpetrators and observers is easily detectable. Their reason for putting victims in *Wangtta* was “because they (the victims) deserve it”. Often they justify their group action and rationalise that they had to join, otherwise they themselves would be victims of *Wangtta*. And 4. the cruelty of the assault against the physically and mentally disabled who have no power to respond, could be seen. The perpetrators must think that the disabled are easier prey. The focus on success or to be at the top seems to place tremendous pressures on children. The goal is obvious but the possibility of attaining the goal is small. Then the frustrated children look for a scapegoat. Through *Wangtta*, children try to diffuse their anger and frustration and to achieve a distorted feeling of superiority. (Weekly Chosun Magazine 23 Sept. 1998).

The Heungkuk Life Insurance Company put questions to 847 4th - 6th grade children about school violence, which is often associated with *Wangtta*. Of these 436 children (51.5%) answered that they were related to school violence. Of the children questioned, 41.5% said they had experienced *Wangtta* or mockery; 38.5% had experienced threats and physical assaults or been robbed of property such as money and goods etc. Regarding the identity of the assaulters, 41.5% of the children questioned answered that they were classmates or same graders; 28.4% someone who was not familiar; 26.3% higher graders; 3.7% neighborhood bullies. Of the places where the school violence was committed, 42.5% answered that it was in school area; 20.8% near home; 13.7% on the way home from school; 5.8% at a private tutoring institute. Of their reaction to the experience of *Wangtta*, 65.7% answered that they told adults; 14.4% did not talk to anyone; 7% talked to friends only. To the question whether they ever behaved violently, 31.6% answered “Yes”. Concerning the reason, 48.4% answered because of people's insolence; 23% for fun; 13% because of a friend's enticement; 5.2% answered that they were mimicking what they watched on TV (Chosun Daily Newspaper 29 April 1998).

The Institute for the Prevention of Juvenile Violence (1997) surveyed 3277 primary, junior and senior high school students in the Seoul area on the severity of school violence. Most students (84.4%) answered that school violence had become worse, really serious and gone beyond danger point. Of the students, 30.1% said that they

never told anyone about violent incidents because of the following reasons: for fear of revenge; because telling adults is useless; the degree of harm was so trivial; because of feeling ashamed. In answer to the question whether the violent incident was resolved as a result of reporting it, 32.8% said yes, but 45.8% said it became worse, and 13.7% said they experienced retaliation and were blamed for exposing the incident (Chosun Daily News 13 March 1998).

The main place in which school violence occurs is changing from high school to middle school, and now to primary school. In 2000 the Institute for the Prevention of Juvenile Violence surveyed 2,700 primary, junior, senior high school students and revealed that the severity of violence is greatest among primary children. In response to the question, "have you experienced school violence during the last year?", 20.5% of primary children, 18.8% of junior high, and 5.5% of senior high children said "yes". Of the primary children, 54% identified the assaulter as the member of a vicious club, compared to 49% of junior high and 40% of senior high students. Of the primary school victims, 41% answered that they wanted revenge; 10% that they wanted to kill the perpetrators; 2% felt tempted to commit suicide. In listing their reaction, 29% of primary victims said "they never told anyone", only 6% of them "told their teacher". On their reason for not telling, 33% of primary children said "no use". Of those who "notified their teacher", 36% said there had been "no change"; 22% said "the situation had been resolved". Of those who "experienced violence", 42% said "they experienced *Wangtta*". Among the children who said they "experienced *Wangtta* more than once a week", 22% of them thought their family finances were not good, 7% of them said good. (Joongang Daily Newspaper 13 March 2001)

3. 3. 4. Symptoms of experiencing *Wangtta*.

At present, *Wangtta* is committed secretly, intensively and persistently. The victims usually do not talk to anyone about it, because they think it is useless to or will only make things worse. Therefore, the effect or damage of *Wangtta* is aggravated and difficult to stem. Many of those who experience *Wangtta* have had to be hospitalized because of physical injury, or be treated at a mental institution, or quit their school and move to another school or area, or even emigrate to a foreign country, or in many cases they have eventually killed themselves. Most of the parents only get to know about the situation after their children's self-inflicted hurt.

According to a survey by the Foster Parent Association of the Seoul Family Court, of

2956 students and 1835 parents, 35.2% of students answered “do not want to go to school”, “want to move to another school”; 23% “have anger and hostility” or “want revenge”; and 9.5% “wish to die” after experiencing *Wangtta*. To the question what they would do if they saw someone suffering *Wangtta*, 50.4% answered “ignore”; 29% “comfort them”. (Joongang Daily Newspaper 25 June 1999.)

Generally, the one who is suffering *Wangtta* reveals the following symptoms: leaving for home right after school because he/she is physically and mentally isolated and alienated and wants to get out of that place as soon as possible; low academic achievement because it is hard to concentrate on studying; complaints about migraine headache or stomach ache; nervousness and sometimes nightmares; losing things very often such as books, clothes and money etc.; sometimes clothes are ripped; unwillingness to talk to anyone, especially about the reason for weeping or bruises; wanting to move to another school or another area; doing nothing but gazing in the air; bruises or wounds that can be seen easily. If asked about such wounds, the answer is that he/she fell; unwillingness to participate in school excursions or study tours; sullen all the time; complaints about running short of pocket money; taking or stealing money from home.

A drastic increase in a new mental disease arising from a combination of *Wangtta* and Computer Internet addiction is becoming a serious issue in Korean society. Personnel at KongJu Mental Institute say that every year there is about a 10% increase in the imprisonment of criminals manifesting mental disease. Prof. Kim, Dong Ro of Yonsei Univ. comments that “a decrease of human relationships caused psychological and spiritual devastation and has resulted in cruel inhuman crime” (Joongang Daily News 4 March 2001). A 15 years old boy who had been experiencing *Wangtta* for one year, showed a strange symptom, screaming that someone was going to hurt him. He was convinced of this because he could hear this. Eventually, he was diagnosed as a schizophrenic. (Joongang Daily Newspaper, 23 Jan. 2001.)

An interesting research paper asserting that “*Wangtta* causes mental disease” adds to the picture. Dr. Cho, Soo Chul of Seoul National Medical School, surveyed 2292 junior high school students (7th and 8th graders) from 16 schools in Seoul in the year 2000 and submitted a report entitled “Research on the relationship between *Wangtta* and mental disease”. He found that: 5% (157 students [boy: 114, girl:43]) of students were the victims of *Wangtta*. Of the *Wangtta* victims, 30% (47) showed the symptoms of mental disease in a psychological test. This result gains greater importance in the light of the fact that only 2% of the rest of the students (2135) showed symptoms. Dr.

Cho pointed to the problem of *Wangtta*. Victims of *Wangtta* are very sullen and anxious, are angry, full of suspicion; they sometimes have headaches and stomach aches and dried lips. They have a victim mentality and react consistently with that.

3. 3. 5. Dynamics of *Wangtta*

On Dec. 8, 2000, most Koreans were shocked to read a newspaper article stating that “a *Wangtta* victim went to primary school with two private [adult] bodyguards”. The pupil in 6th grade was subjected to *Wangtta*, became involved in an argument and was beaten, sustaining injuries that needed two weeks’ treatment. Her parents were so concerned that they hired private bodyguards; she had been under their protection for about 10 days. The bodyguards took her to her classroom and protected her in corridors and in the playground. Before this incident, some children had forced her classmates not to play with her. She complained about this at home and her mother had invited her classmates to come and play with her and have a party. But this was in vain. When the girl was attacked, her parents could not just stand by any more and hired private bodyguards. (Joongang Daily Newspaper, 8 Dec. 2000.).

The impact of *Wangtta* is enormous and has shocked the whole of Korean society. *Wangtta* has left Korean children with huge scars on their hearts and deep wrinkles in their spirit and has devastated the spirituality of both perpetrators and victims. Korean children are facing stress and confusion because industrialization and modernization in Korea have been chronologically telescoped so that the impact of social transition has been traumatic and further exacerbated by the advent of postmodernism. The pressure that Korean children are under to be academically excellent is overwhelming. Discord between teachers and parents has aggravated the children’s stress, and the prevalent injustices in society, the decadent cultural atmosphere and the destruction of the traditional value system have all aggravated their confusion.

However, in a sense, this situation has also caused the children to unite and construct their own world (youth subculture). Within their own world, they can criticize the adult society, make cynical jokes about adults, complain about their situation and diffuse their anger and do what adults would not approve of. There, they feel relieved, safe and comfortable. Although youth subculture is often criticized by adults, and is viewed with suspicion, actually it works as a shock-absorber, buffering the cultural gap between adults and children. With their subculture children can diffuse their pent-up frustration, stress, and anger, and consequently they are able to recover their resilience and become normal and healthy again. Usually, the inner cohesion and

exclusivity of the children in their subculture is very strong. But in the phenomenon of *Wangtta*, although inner cohesion is maintained, it is peculiar that exclusion from the group is added. According to Shelton (1989:9), this can be termed “tyranny of peer group”. Here extreme selfishness is exhibited that attempts to obtain self-satisfaction through a friend’s sacrifice.

Wangtta is in some sense ostracism from one’s own society or group, so that the one who is the victim of *Wangtta* feels as if he/she has lost the very last strand of mental and emotional security. When a child becomes a victim of *Wangtta*, all the other children of the group totally ignore him/her or alienate that individual from their own group. For the victim, this is a kind of excommunication from their own world, being driven out of their emotional and mental safety base. This is just like a social burial. At school or in class, someone (A), usually powerful, who is good at studying, or popular (sings well, dances well, or is playful, humorous, etc.) appoints someone else (B) (usually one who does not talk much and keeps to him/herself, looks inferior, is not good at studying, not a popular person) to be the object of *Wangtta*, and announces this. If anyone (C) does not consent or is not willing to cooperate, the person (C) easily becomes the victim of *Wangtta* also. Therefore, others in the class cannot disagree but join in or at least are quiet about it.

The structural factor of the power of *Wangtta* is that a person, especially a child, can be totally isolated and alienated. For that reason, most perpetrators are obliged to join in making someone a victim of *Wangtta*. Firstly, children in postmodern Korean society are already separated or isolated from their parents and family. Even primary school children have to go to two or three or four different private tutors or institutions every day after school. Their parents are busy all the time. In many cases, mothers have a part-time or full-time job. As a result, the family does not have enough time to share their feelings and needs such as expressing their love, thanks, appreciation, hopes and frustrations. Korean children are very lonely, as shown in Chapter 2, and hungry for love and appreciation and, more so than ever, there is not enough space and time to recover and regain their internal strength at the time of mental and emotional hurt. Charles P. Warren is quoted by K.T. Malcolm (1987:77) as saying that “for too long, young people have been told that their greatest problems are drugs, sex, alcohol, etc. ... These are, in fact, only symptoms of a much greater disease. The disease of youth is that their key relationships are in disarray – their relationships with God, self, parents, friends, and the world”.

Secondly, in the Korean culture and family, children are easily marginalized and their

opinions and perspectives are neglected. Children are still, in most cases, not allowed to be involved in family discussions or decisions. Recently Korean children have become more expressive of their feeling and assertive of their needs. But when the adults scold them, even in the middle of their attempt to be assertive, the children tend to be intimidated and withdraw and shut their heart's door. They are like sea anemones, shrinking instantaneously at any kind of censure. The tendency of children to instantly shrink later becomes their habit and disposition over time. If someone warns them to be quiet or to consent, the children immediately shrink and say "yes" or remain quiet. Therefore, the reason for their consent of or participation in or condoning of *Wangtta*, is because children easily yield to someone who has a loud voice. This easy yielding proves that the self-esteem of Korean children is low and their self-image is still vague. Korean children need desperate and urgent help in establishing and rebuilding a sound self-image.

Thirdly, Korean children are showing the self-centered narcissistic nature of the postmodern personality. They are in most cases an only child or one of two children. Their parents provide more material things than they need. Discipline is unfortunately less important by comparison with former generations. Such children inevitably present with character traits such as selfishness. These children do not want to be bothered with being involved in someone else's trouble. And when they face their own hard times, they have not enough inner strength to carry on, or the endurance to sustain themselves in the situation. They prefer to quit or avoid any effort required to overcome the stumbling block. They just evolve into failures or victims.

The fourth reason is that the exercising of justice costs too much, so the children resort to just staying neutral. Generally, someone who is too self-conscious, or has low self-esteem has to join someone who is powerful and strong, so that he/she feels safe. Primary school children have not yet established their self-esteem and are in the process of developing their image. Their self-image is still very fragile and easily shattered. Mockery or blame impacts negatively on this already fragile condition. Many children who are not actively involved in creating *Wangtta* for someone else, just stay quiet about it, in order to ensure their own peace and safety.

The case of the perpetrator of *Wangtta* has to be examined too, within the social, political and cultural milieu of Korea in which children tend to be marginalized and therefore belittled. When a child has seen and learnt the dynamics of power of adult society, he/she wants to exercise that power him/herself. The child who initiates *Wangtta* is the one who has acquired the dynamics and logic of power of adult society

earlier than his/her friends. His/her experience of proclaiming *Wangtta* on someone is that it succeeds with only a small measure of threatening. Most children who consent to *Wangtta*, or at least remain quiet about it, are showing a sea-anemone type of disposition. Then the *Wangtta* perpetrator experiences a strange satisfaction. He/she tastes the distorted sweetness of exercising power and feels as if he/she is quite a "superior" person who can step on others. He/she comes to have a skewed view of people, of him/herself, and as a result, of human rights and equity as well as of God, too. This view only spoils his/her chance of being disciplined to become a gentle human being.

Meanwhile, when anyone is subjected to *Wangtta*, he/she feels totally alone and becomes sullen, depressed and helpless. His/her self-image is distorted and diminished. A sense of worthlessness and uselessness sets in. Usually it is a stronger person who makes fun of, teases and physically and verbally assaults the victim of *Wangtta*. The *Wangtta* victim feels totally alone and isolated. The victim is badly tormented by this feeling and in many cases driven to self-destructive behaviour such as suicide. This result simply reaffirms the reason why the impact of *Wangtta* is so terrible.

It should be noted that there is a major difference between Korean and Western children. When American children experience discrimination, *Wangtta*, or unfair treatment, teasing and alienation, often, they become angry and violent and express their hatred outwardly, such as the gunfire case of Michael Carneal (14 yrs), on Dec. 5, 1997 and of Dylan Klebold and Eric Harris (10 yrs) on April 20, 1999. Michael was a maladjusted pupil at Heath High School, West Paducah, Kentucky, wearing loud-coloured clothes, and had some disciplinary problems. He had been teased all his life and harboured a lot of hatred arising from pent-up frustration that finally boiled over. Eventually he fired a gun indiscriminately on his schoolmates (Times, 13 December 1997). Dylan Klebold and Eric Harris at Columbine High School, Littleton, Colorado staged a firestorm that resulted in a massacre in which 15 people lost their lives. At that time they were said to have shown great hatred towards people and even to God, saying, "There is no God." It was revealed that they indulged in doom-filled, violent computer games and praised Hitler (Times, 3 May 1999). It was reported that a note was later found stating that "They shall die, if they mock me and do not accept me" (Joongang Daily Newspaper, 24 May 1999.). Charles Andy Williams of Santana High school, San Diego, CA. was a similar case (Times, 19 March 2001).

In complete contrast to the reaction of American children, Korean children react very passively and introspectively. Western children feel sullen, depressed and ponder retaliation and revenge. They tend to carry out their plan offensively. However, although Korean children also become sullen and depressed their negativity turns inward. According to the Youth Square for Communication, students described their emotional reaction to being a victim of *Wangtta* as follows: do not talk to anyone (40.3%); keep to themselves (30.5%); do not go anywhere because of experiencing *Wangtta* (19%); if obliged to go somewhere, walk with head down (16.9%). Their practical reaction is to: worry or agonise alone (38.4%); endure without a word (36.8%); ignore the person who imposes *Wangtta* (34.9%); try to compensate, try to make up for it (27.9%) (The Weekly Chosun, 23 Sept. 1998.). The victims become very passive and dodge themselves and the situation to be helpless and determine there is no solution or hope. They just hold out as long as they can stand it. But if they think the situation has become too much, they want to stop it by giving up their own life. A certain scent of fatalism can be detected here. The difference between the reactions of Koreans as contrasted to those of Americans seems to stem from the difference in culture, especially concerning self-image and God-image.

But lately, the reaction of Korean children has tended to be more outward and aggressive. Until recently, the *Wangtta* victims would not react immediately to the perpetrators but nowadays, although they still get depressed and frustrated and ponder and brood on the matter in their heart, they later pour their anger out to anonymous groups, such as people on the street, or their family members, such as their mother or younger brother or sister. On March 6, 2001 a two-storey house in Seoul was set on fire: a mother (69 yrs) said her son was in the house. Six firefighters ran into the house, a couple minutes later the house collapsed and killed all of them. But her son (30 yrs) was outside and he was the one who had set fire to the house. According to the police, the son was a schizophrenic owing to the *Wangtta* that he had experienced in his junior high school period. He had attacked people on the street more than three times in outbursts of anger. He had been treated at a mental hospital but was later sent to a Christian prayer house. Recently, he escaped from there and fought with his mother, beating her severely and eventually setting fire to the house. (Joongang Daily Newspaper, 7 & 8 March 2001)

3. 4. THE INTERCONNECTEDNESS BETWEEN *WANGTTA* AND THE CONTEMPORARY NEED FOR SPIRITUALITY AMONGST KOREAN CHILDREN

3. 4. 1. *Wangtta* and self-image. (identity)

According to Erikson, the developmental task of primary school children is to acquire a sense of competency. A sense of competency comes from a well-built physical appearance, mastering physical skills, achieving academic expertise, and developing social skills. Generally, primary school children tend to be joyful and pragmatic. They are usually optimistic and eagerly adventurous. They can understand the process of give-and-take and other's expectations and become sensitive to social commitments; they begin to develop a sense of conscience and moral values. They also begin to develop the ability to love others as they begin to learn to take on the expected social roles. This new ability influences their experience and expression of emotions - especially love and affection. If they fail to achieve the sense of competency in these areas, then the feeling of inferiority begins to emerge.

In corroboration of the above, Aleshire (1987:20) stated "children do not develop in isolation from the world or worlds in which they live. The development of children is best understood in the contexts of family, community, and culture". As we saw in the mirror theory of the establishment of the self-image, primary school children form their self-concept through their perceptions of the way others view them and treat them. Aleshire (1987:23) pointed out: "as children become increasingly self-aware, the reactions of peers, parents, and teachers to their competence become a key ingredient for development. Positive reactions incite feelings of confidence that lead to the development of more and better competencies. Negative reactions lead to feelings of fear and failure, to resistance toward new tasks, and to a sense of inferiority". As a result of negative reactions, children will develop a low self-esteem. Since children are very sensitive to others' reaction to them, it might be said that crises have a direct impact on children's self-image. In the middle of a crisis or problem they rarely obtain support and encouraging reactions. *Wangtta* in particular has a severely damaging effect on the self-image and readily impacts on the whole personality of children.

Now, we have to pay attention to the phenomenon of the "hurried child". According to Elkind, primary school children are being hurried and pushed by parents, school systems, and the media. This is all the more true in competitive, postmodern Korean society. Within this milieu of being pushed, children experience an enormous amount

of harmful stress and drift about in learned helplessness. They respond to stress with anti-social behaviour, dropping out of school, with unfounded anxiety and anger aimed at anonymous groups, and with resistance to adults and even to the norms and rules of society, and thereby they escape from reality. Elkind (1981:116) aptly described the mental dynamics of the hurried child: "hurried children are stressed children. Under stress, people become more self-centered, more egocentric than when not highly stressed. ... It amplifies the individual's sense of uniqueness and invulnerability. ... They are likely to be more impulsive risk-takers than more cautious ones".

Capps depicted eight deadly vices according to the eight psychosocial human stages based on Erikson's life cycle theory. At the primary school stage, Capps (1983:42) pointed out "envy" as the developmental vice:

Envy is the desire or longing for what others possess ... Few children escape the sense of being inferior to others, because few children excel in everything. ... Behaviorally, envy may take many different forms. Some children avoid children of whom they are envious, others seek ways to "cut them down to size," while still others make concerted efforts to associate with the child of whom they are envious in order to participate, vicariously, in that other child's superiority over others. Attitudinally, envy often involves the strong feeling that life is unjust ("why is Mary so smart and I'm so dumb?"), envy often harbors the desire for revenge ("I hope Mary flunks the quiz"). ... Envy is basically destructive to the envious person... because envy creates a pervasive feeling of impotence. When individuals become consumed with envy, this generally immobilizes them.

The above is an accurate description of the mental dynamics of children affected by the *Wangtta* problem, including perpetrator, observer and victim. This envy, in the middle of their stress and frustration, seemed to drive and provoke the children to ruthlessness toward their own peers.

At around the time of entering primary school, the self-centeredness of children begins to change into socio-centeredness as they learn to earn the praise of other people by taking on someone else's perspective. The socio-centric personality continues to develop throughout the primary school period. The 5th and 6th grade of the primary school period is the stage at which new kinds of abstract thinking emerge and which has some implications for the development of selfhood and faith. The development of selfhood and faith will be examined in Chapter 4 in detail. Through a process of perspective change that leads to so-called "mutual interpersonal perspective taking" (Fowler, 1987:64), children begin to try to compose a self-image that mediates between what they feel themselves to be and what significant others

seem to reflect. As a result, it can be said that a child at this stage conforms to an identity, for in fact it is a “forming-with others through shared commitments and loyalties”(Fowler, 1987:65). Fowler’s description of the nature of synthetic-conventional faith and the interpersonal self gives some hints about the understanding the dynamics of *Wangtta*:

This conforming quality of the synthesis of faith at this stage is what leads us to describe it as conventional. ...Values, commitments, and relationships are seen as central to identity and worth, at a time when worth is heavily keyed to the approval and affirmation of significant others. ...This strong need to maintain connections with and meet the expectations of the significant others can become in Sharon Parks’s phrase the “tyranny of the they.” ...Selfhood in this stage is acutely attuned to the realm of the interpersonal. ...The self is constituted by its relationships and its roles. ...The central yearning of this stage in both selfhood and faith is for inclusion as a form of intimacy. This desire for inclusion makes conflict with significant others or community difficult and threatening. It is a form of intimacy that runs the risk of an interpersonal fusion of personal boundaries (Fowler, 1987:65-66).

This seems to explain the dynamics of *Wangtta*. The weaker the self-image of a child, the more he/she has to try to conform with others, particularly with his/her peers, because his/her need to maintain the connections and approval of others is very strong. The children who remained silent at their peer’s brutality, could not object because they feared for their own rejection from the group. The *Wangtta* victim feels as if he/she is totally isolated and alienated from the group and succumbs to utter dismay. At the core of the *Wangtta* phenomenon, is the problems of mental strength and the self-image and God-images of children. Self-image is the picture drawn by self on self. However, the human being can see him/herself only by means of a mirror. As a result, self-images are built up on the reflection of how others see the individual. The people in contact with children (especially the immediate caretaker) are the mirror that reflect the children’s features. The quality of the reflection of the mirror is crucial. The mirror should be a quality mirror that can reflect the children’s true feature exactly. It should not be a bronze mirror that reflects waywardly. But children often do not have a quality mirror, and obtain distorted images of themselves.

Ruble et al. draw our attention to the influence of social support and group dynamics on self-esteem, when they (1992:13) say that “Social structures, such as school and family, affect feelings of self-confidence and personal control. Closeness, trust and warmth help to foster positive mental health.” Louw (1999b:160) also contended that “group identity and social roles obviously affect self-esteem. For example, labeling and stigmatizing could play an important role in the development of a negative self-esteem.” When Korean children receive a disappointed reaction from their family

because of their low academic achievement, and to make it worse, if they are mocked by their friends as being weird or stupid, they come to have a distorted and diminished self-esteem. In this sense, *Wangtta* inflicts great damage on the individual's self-image and feeling of worthwhileness. As a result, if a person is subjected to *Wangtta* he/she feels unworthy to live.

Case 1:

In a primary school at which the researcher counselled, she met a 3rd grade boy who was caught stealing at a nearby stationary store. The owner of the store had been bothered by the children's mischief. Often small stationary items such as erasers, pencils and fancy stickers disappeared³⁰. That day, the owner caught the boy and called the police. His mother was summoned. After confession and payment, the boy was released and the school principal asked the researcher to counsel him.

The boy was rather small and skinny for his age. He confessed to what he did, but to the researcher's surprise, he said that he did it because his classmates told him to. He was a victim of *Wangtta* in his class. He was not good at studying, in fact he was not good at anything. His classmates made fun of him for being stupid. One day one of his classmates mocked him again saying "You cannot do anything, can you, because, you are so dumb?" and took him to the stationary store and demonstrated to him how to steal little things and ordered him to try it. He resisted but his friends mocked him and finally he went to the store and attempted a theft but was caught red-handed. In front of the policeman, the boy said that his friends had told him to do it, but his friends denied this and said he was "a bad boy". His story was spread to his class and he was labelled a thief, becoming even more isolated from his class so that he faced horrible frustration.

Here, the victim became the easy prey of *Wangtta*, because of his poor self-image. He was compelled to be involved even in crime because he did not have the inner strength to say "No". Glenn & Nelsen (1989:208) asserted that, "Peer influence correlates closely with the rise in rebellion, resistance, chemical abuse, and promiscuity. Children who have strong perceptions of closeness and trust with significant adults are highly resistant to peer influence and are more heavily

³⁰ Some children do get up to mischief but their motive for stealing is not necessarily the lack of, for example stationary. Korean children usually - especially middle class children have more than they need. Even when they lose things at school, not many children come to look for them, they would rather ask their parents to buy again. It seems that they just want to feel the thrill of being naughty and satisfy their twisted curiosity.

influenced by those adults who validate them for who they are". The boy who was not good at anything could not feel close to parents and teachers. If he did not want to be isolated from his group, he had to follow his classmate's demand. The Counsellor became his friend, listened to him and had empathy for him. The researcher shared the meaning of Christian self-esteem, and he liked the phrase "God made us, people. I am an OK person. You are an OK person, too. We are all OK persons. We have to be respected". After several sessions, the counsellor gathered some of his friends and discussed with them the reason, target, and dynamics of *Wangtta*, and also discussed sound friendship. Later, the boy was accepted by his classmates and was able to get along with them well. Korean children need a stronger bond with their parents and adult friends such as counsellors, teachers, pastors, Sunday school teachers and caretakers, to resist the temptation and the demand of peer pressure.

Case 2:

A freshman girl (7th grade, using the alias of Sora) from junior high school, came to the counselling centre with her mother because of her experience of *Wangtta* after only three months of junior high life. She was small and skinny. Her wrist was very thin and even her smile looked weak and pale. She was the second of three children. Her elder sister (9th grade) and her younger brother (3rd grade) could get on with the mother well, but she was often the target of scolding and reprimanding because of her laziness and constant complaining. She said, "I wish I could be pretty and tall and good at studying just like my sister". Since 5th grade she had not liked eating, because she was afraid of being chubby and ugly. She skipped meals but worked hard at physical exercise. Her weight was down to 27 kg when she was in 6th grade. She was hospitalized for two months by her mother's friend who was a medical doctor.

At junior high school Sora quarrelled and fought with the friend (Yoonhee) she had known from the time of primary school. Sora and her friend did not talk to each other from that time on. But when Sora was playing with her other friends, Yoonhee came over and whispered something to Sora's friends, Sora's friends then dispersed. Lately, scribbles were discovered on the wall of Sora's apartment disparaging Sora, and Sora's classmates came over to Sora's flat and broke or ripped Sora's things without apologising. Finally Sora became isolated and found out her friends call her "damned", or "unfortunate." As a result her friends stayed away from her. She said whenever the words "damned" and "unfortunate" rang in her ears, thousands of pessimistic thoughts hovered around her and made her feel as if she were haunted by something that she could do nothing about. Sora's mother said that Sora began even

more to hate eating. She even hated to think about eating. She said, “after I had that disease – eating problem (dysphagia), I felt people were talking about me, speaking ill of me. These days mommy is good to me praying for me and advising me and helping me, but whenever that very word hovers over me, I become anxious and nervous and get angry and I begin to speak bad words to my sister and brother, even to my mommy”.

When the counsellor talked to Sora, to her surprise, she found out that Sora had an inner picture of herself as fat and chubby, and therefore ugly contrary to the reality of her being extremely thin and having such an advanced eating disorder that she was barely alive. She was hardly able to stand upright for a couple minutes, yet she was still worried and anxious about getting fat and ugly and as a result, her friends stayed away from her. The researcher told her she was not “damned” or “unfortunate” but she was very “lucky” and “fortunate” because she could receive salvation at the expense of the Lord Jesus’ sacrificial death on the cross in the place of her. Nobody is qualified to receive salvation but once Sora received the freely given salvation, she acquired more worth than the whole world. Now her value is greater than that of a precious jewel because she has been purchased at the price of Jesus’ blood that cannot be measured by any price. When Sora heard this story, a beam of inner enlightenment seemed to flash. Whenever Sora remembers the negative words, the counsellor told her to break the “spell” by making a half circle around her mouth with two fingers, which means “No, no, actually I’m very lucky, now I know”. Sora and the counsellor practised making the half circle around their mouths with two fingers. Sora could now be released from the seeming “spell of doom”, she could recover from her frowning and anxiety.

D. Louw (1999: 24) explained the way children lose their real images:

Technology, the rise of genetic engineering in medical science, bio-chemical manipulation of human problems by means of the pharmaceutical industry, human violation of political structures and increasing poverty and social misery have all led to a situation in which people have **virtually lost their real identity**. Stress, increasingly, causes people to become slaves of work pressure and material achievement. The so-called achievement ethic alienates people from their creative dimension.

This assessment is especially true in Korean society. In Korea, the achievement ethic has prevailed over any other ideology or value system because the necessity of economic development has exerted severe pressure on society. During the time of rapid economic development, poverty was considered to be a sin and had to be

avoided. The phenomenon of *Wangtta* became one of the by-products of emphasizing the achievement ethic. Korean children, under the pressure of excelling academically, could not enjoy a hobby or relax but were compelled to study only, from the time of primary school or even before. Not only that, when they failed to achieve their goal, they had to endure their parents' rigorous criticism, anger and disappointment. They even experienced the total withdrawal of their parents' love. These children felt overwhelmed by their problem. Eventually, they lost the goal in life for which they lived and existed. They experienced frustration and anxiety and became nervous and over-reacted³¹ at the pressure imposed to them. Ultimately, they developed a defense mechanism and became over-sensitive, in some cases they came to vent their anger and frustration on anonymous groups or on a particular individual.

Case 3:

In a different reaction, a 6th grade girl, although she was experiencing *Wangtta* and was taken by her mother to a counselling centre, she said she was all right. She said she tried to ignore the effect of *Wangtta*. Although she returned home straight after school was over, she said that staying alone was not that bad. At first she had been scared about being alone, but at that time she was quite comfortable. When she mingled with her friends, she sometimes had to do what she did not like doing to fit in with her peers, but she said, "Now, I can do whatever I want to". She was quite decisive about what she thought and did not hesitate to express her ideas and was quite confident in what she thought and did. She said that one of her friends accused her in front of her class to make her feel ashamed. In most cases, children become ashamed of themselves and feel miserable and want to avoid their friends, but she did not feel ashamed and simply forgot about the incident and could go back to her own work because she considered that the accusation was not right and fair. Then her friends became really angry with her and spoke ill of her openly. Maybe her friends became angry because they could not make her downcast at all, despite the circumstances that were supposed to make her feel inferior about herself. When she faced the counsellor's applause and encouragement, that it was not she who was to be blamed but her friends who wanted to feel superior at the expense of their friend's damaged self-esteem. She was able to leave the counselling room happily, full of confidence in herself, with a little bit of support from a trustworthy adult friend.

³¹ There are many cases of suicide at the failure of the entrance examination for high school or college, graduate school and job opportunity. It is reported that over two years (1995-1996), 188 students ended their lives because of dismay at their low academic achievement. (Joongang Daily Newspaper, 31 March 1997)

Case 4:

This case was of a 4th grade boy, very clever, considering the frequency of his absence from school, whose mother had run away from home after his father became disabled at his work place and was paralysed below his chest, subsequently becoming an alcoholic. The boy often escaped from home and stayed with big bully neighbourhood gangs doing some errands for them and sharing their hallucinogens, and even stealing from houses and offices nearby. At the beginning of the new semester, he became a victim of *Wangtta*, but he did not mind this and beat up anyone who was not good to him. His classmates feared him. His class teacher was very gentle and considerate towards him and encouraged the children to associate with him. But he gnashed his teeth while telling the counsellor about his mother. He said that he would destroy and kill whoever bothered or physically attacked him. He said he went to church because church gave snacks and food on Sunday. Then the counsellor held his hand and prayed saying that God knew his situation and wanted to help him through the counsellor and other people. (Later when his father was placed in a rehabilitation centre for alcoholics the boy stayed at the home of one of the church deacons). The boy did not deny God, but he said, "He [Christian God] hates me". And when the counsellor asked him "Would you be a good Daddy when you grow up and have a son?" To her surprise, he answered, "I would have to hit him, since I was hit so often. I have to pay back". It was really sad to see his twisted God-image and self-image resulting from his own experience of his father.

Case 5:

A 9th grade girl was sent to the counsellor by the class teacher because of her delinquent behaviour, taking money from school friends and threatening or hitting them. She said she had been experiencing *Wangtta* from the 5th grade because her parents were poor and she could not afford any fancy stationary nor could she buy anything for her friends. Also, her father beat her when she complained about her family's economic situation. When she reached 7th grade, she said that she hated to be looked down on or marginalized and, also, that by that time she was accustomed to being beaten by her father, so she became a tough girl. She became a member of "Il-jin" which is a delinquent club, and began to turn against her own feeling of defeatedness. She began to hit and threaten her classmates. She said that from that time on, at least, she was not a victim of *Wangtta* at all. She said it proudly: instead of being a victim of *Wangtta*, now, she could serve *Wangtta* on other people. She did not feel shame or guilt at all about committing misdeeds but simply justified her

behaviour. Under the tremendous pressure and stress she herself had suffered, she became indifferent and even cruel to other people. Her lack of guilt left the counsellor feeling shocked.

As we have seen in the five cases above, the inner strength to resist the pressure of experiencing *Wangtta* and to sustain oneself while being isolated from friends, is essential for the recovery from *Wangtta*. In the first place, the self-image of Korean children in contemporary society is influenced by and formed under Korean culture, in which the awareness of self is weak, and the uniqueness of the individual is not appreciated. As a result, considerations of human dignity and rights are easily neglected. Secondly, the self-image is also influenced and formed by the prevalent culture; in modern culture the “self” was regarded as autonomous but in postmodern society the value of human life is diminished. The frequent occurrence of wars, of massacres such as the attack on the World Trade Center in New York in September 2001, and the advancement of the human genome project that has enabled the duplication of the human being by manipulating the DNA, have all aggravated this situation. In addition, postmodern culture is quite different from and, in some sense, quite the opposite of, the traditional Korean value system. It seems that the phenomenon of *Wangtta* is the outcome of the “identity confusion” and the “shattering of self-esteem” of children in contemporary Korean culture, which finds itself in the middle of a collision of conflicting cultures, world views and spirituality.

3. 4. 2. *Wangtta* and Spirituality

Wangtta is closely related to the self-image, and the self-image is related to spirituality, which has a core consisting of God-images. Spirituality can be effectively developed on the basis of a healthy self-image. Conversely, negative and repeatedly hurtful self-images precipitate spirituality and repress the person to such an extent that he/she feels frustrated, helpless and useless. The result is that the person loses heart and is without any hope. In the contemporary society, Korean children often feel great shame about themselves, because of the achievement ethic. But this shame does not benefit them by improving their spirituality or by helping them to behave in a worthwhile manner, but, on the contrary, it suppresses the children even more and makes them feel disgust about themselves.

Ruble et al. (1992:13) drew our attention to the influence of social support and group dynamics on self-esteem, saying that “Social structures, such as school and family, affect feelings of self-confidence and personal control. Closeness, trust and warmth

help to foster positive mental health.” Louw (1999b:160) contended that “Group identity and social roles obviously affect self-esteem. For example, labeling and stigmatizing could play an important role in the development of a negative self-esteem.” Louw (1999b:162) further argued, “personal or psychological maturity, or mental health, is coherent with the meaningfulness and purposefulness of human life. Mental health is thus associated with a person’s response to a sense of destiny. An integral component of this response is formed by having a positive attitude: towards yourself; towards your fellow-person; towards the transcendental (God); as well as a self-conscious disposition towards life.” Self-image affects all kinds of human relationships – those involving - not only *Wangtta* but also the relationships with God and the environment.

The phenomenon of *Wangtta* is the product of the contemporary Korean culture, especially its value system and spirituality. Contemporary Korean culture can be described as a tumult of contradictory cultural flows in a pluralistic society. The representative cultural currencies in Korea can be summarized as follows: the traditional Confucian value system, which used to be mainstream, has been added to by the goal-oriented and efficiency minded modern industrial value system. Ultimately, the dominant Postmodern value system has overwhelmed the mainstream. As a result, what is readily apparent is the shattering of the traditional value system. The phenomenon of the disruption and decay of traditions is a horrible reality in Korean society. In other words, the country of morning calm has been disturbed by the noise of the hammers of industrialization; people do not value the face-oriented human relationship, and society has been completely carried away by materialism and a competitive mentality. Lately, the pluralistic postmodern culture that denies even the conviction and universality of truth, including all kinds of metanarratives, has subdued all ideology and become the mainstream. Therefore, the whole of Korean society is plunged into great confusion and faces a crisis such as it has never experienced before.

However, the traditional worldview, way of life and value system that were located in history and that also enabled our present existence are very important and provide the necessary wariness that enables sound innovation. McGrath (1994:72-74) said,

the past possessed a capacity to illuminate, to interpret – and even to transform – the present... Roots are important for continuity and stability; they nurture the conditions under which growth and maturity may develop. Tradition encourages wariness, through exercising a restraining influence on innovation. An enduring tradition, firmly located in history and taken seriously by those who claim to be its heirs, ensures caution and continuity within that community. At the same time,

faithfulness to one's roots is not inconsistent with addressing contemporary needs and opportunities.

McGrath (1994:72) urged postmodern people to achieve a "fusion of the horizons of the past and present". Korean society indeed needs most urgently and desperately a fusion of the horizons of the spirituality of past and present. Out of the impact of the collision of these two horizons, a harmony needs to be developed, not a negation of each other. For that, the help of the Biblical view of humanity and spirituality is mandatory.

In postmodern society, following modern society in which the human "self" was regarded as autonomous, but paradoxically human dignity was easily ignored under the process of the atomization of the individual in the middle of mass culture, and by the hyper-consumerism that is manipulated by the media - the rejection of metanarratives caused the denial of tradition, absolute truth, authority, meaning and purpose. Eventually, people began to adopt a new narcissistic value system. The narcissistic personality of postmodern culture has pervaded and been generalized in the whole of Korean society. Children are like sponges that suck up water: they learn quickly and adapt immediately. In postmodern society, according to Beaudoin (1998:17), children have experienced "a withering dissolution of their world: broken families, teen pregnancy, unstable sexual identities, physical and emotional abuse, drug addictions, alienation from family, alcoholism, disrespect for authority, short attention spans, and overall bouts of nihilism". The only way that children born in this pluralistic nihilistic Postmodern culture can learn about traditional values and culture is through the association with their parents. But contemporary children are isolated from adults. Here lies the main problem of Postmodern children. Parents are busy all the time and children remain alone at home with their apartment key around their neck. Beaudoin (1998:5) gives the following description of the influence of the latchkey experience on the spirituality of Generation X as follows:

Massive amounts of unsupervised childhood time enabled our addiction to and indulgence in popular culture, forming habits and tastes that have endured for decades and that may last a lifetime. This entry into the world of pop culture at such a young age is one reason our generation is unique. Whereas baby boomers also had an intimate relationship with popular and media culture, Generation Xers found it at an earlier, more critical age and without the familial supervision of previous generations. Popular culture, particularly music, was omnipresent from my earliest year.

What was true for Generation Xers is now applicable to the Korean N-generation. Not only that, Korean children have an added addiction to cyberspace. Lately, the

computer has come into wide use in Korea.³² In the year 2000, 1 out of 4.2 people owned a personal computer, and 4 out of 10 Korean people used the Internet (Aug.22, 2001. Chosun Daily Newspaper). The YWCA reported that 30% of 10,000 junior and high school students in the Seoul area are showing the symptoms of Internet addiction (July 6, 2001. Chosun Daily Newspaper). They spend too much time³³ (5-10 hours a day) with the computer and their lives are being detrimentally affected in human relations, mental health and finances. Without a connection to an Internet site, they feel anxious, and once they are connected, they cannot end the session (Aug. 2, 2001. Chosun Daily Newspaper). The reason for their being attracted to the cyberworld is that they can be in control of a totally different life from that of their real world: in terms of work and personality they can be whatever and whoever they want to be by virtue of anonymity; their real identity can be totally hidden. They enter a world of "virtual reality". Also, through Internet chatting and games,³⁴ they can meet as many people as they want to without limitations of time, space, gender and status. Worst of all, they can immerse themselves in unrealistic, cruel and destructive computer games for long periods of time. But, actually, they are living in a cyberworld that is a virtual world and not in the real world. When they come back to the real world they feel a worthlessness and disappointment in their own selves. By using the character called "Avatar"³⁵ that represents the human being in the virtual Internet world, gender swapping is possible and this might lead to identity confusion. Therefore, addicts of computer games often show the symptoms of confusing the distinction between reality and fantasy. They even feel disgust with reality and want to escape from it. In view of the many bomb sites, suicide and homicide sites and homosexual sites on the Internet, children are exposed to too much danger and violence without any proper adult guidance and protection.

On March 5, 2001, in KwangJu in the south-western part of Korea, a boy (14 years)

³² Actually the IMF has accelerated the widespread use of the computer. Although economically a multitude of Koreans are bankrupt, they feel the desperate need to invest with the latest electronic technology, computer.

³³ On October 8, 2002, a man in his twenties fell dead from his chair in a computer game room. He had been on the game for 86 hours without sleeping, eating only a little instant noodle soup. (October 14, 2002. O My News. <http://news.empas.com/show.tsp/20021014n01903/>)

³⁴ Through MUD (Multi-User-Dungeon) an adventure game, MUG (Multi-User-Game) a fantasy role-playing game and MUSH (Multi-User-Shared-Hallucination) games such as Star craft, Quiz quiz, Fortress 2, Diablo 2, they can meet many people at the same time and can choose their own role as an evil or good character. Even gender-swapping is possible. And in each game, their ranking in the game is measured and announced and evokes their competitive spirit so that they cannot stop the game and finally addiction to such games ensues.

³⁵ "Avatar" represented impersonation in Indian myth. Now, it means the cartoon character that represents "myself" in the computer mediated communication. I can simulate the character of my choice selecting from the samples of mouth, ear, eye, nose etc. (Chosun Daily Newspaper, 20 July 1996).

killed his own younger brother (10 years) while his brother was sleeping. The boy was a victim of *Wangtta* and had indulged in violent computer games and bomb sites for more than 3 years. His parents were running an overnight restaurant and did not know about this. He had been carrying deadly weapons. He said that he wanted to experience the feeling of killing people when he saw his brother was sleeping. When he was arrested he was on the way to another city to kill some people. At the police station, he said that he wanted to kill 40-50 more people with a bomb. He said that he wanted to see the skulls of his family and his dream was to be a professional killer. He was referred for psychiatric assessment (Joongang Daily Newspaper, 6 March 2001). His was a case of severe confusion between fantasy and reality; he showed no sign of warm human feelings and emotions.

In addition to the virtual reality of cyberspace, these children are exposed to the unlimited attack of foreign pornographic sites by only a couple of accidental or intentional computer mouse clicks. They have access to much more information than they can understand. They are no longer naïve, and experience disillusionment with life and of human beings before acquiring favourable and happy memories. Therefore, they acquire an anxiety that has physical and psychological effects. In the middle of their confusion, they suffer various degrees of depression or feelings of hopelessness. They have come to have “learned helplessness” and have “subtly incorporated the probability of impending annihilation into their ways of living” (Beaudoin 1998:9). In addition, they have learnt disgust and hatred of human society.

Kim, Young Han (1998:46) evaluated the attitudes of those who indulged in CMI (computer mediated interaction or communication) as follows: “they have lost their humanity as creatures made in the image of God. They have forgotten about their sinfulness and pretend to be good. They have forgotten about God who is beyond the phenomenon of reality.” In the middle of their stress, children often need to escape into their own world (youth subculture), to relieve their pent-up frustrations. Submerged in their own world, they can to some extent proclaim their own independence, and judge or make fun of adult behaviour. But in another sense, they are also escaping from the challenging demands of moral maturity and responsibility. The impact of the shock that they receive from society can be absorbed in their own world through the security of their peer group that says “no” to the adult world.

But, *Wangtta* is a group assault on one of their own peers within the child or youth world. It is a kind of social ostracism that makes the victim feel humiliated. Eventually, the victim is seen as a pest to his/her classmates. Meanwhile, the rest of

the peers feel relieved because at least for a while they are safe from experiencing *Wangtta* themselves since there is already a victim, just as there is peace for a while in the jungle when the predator has caught its prey. They also feel better by perceiving the victim as inferior and weaker than they are. Their attitude toward the victim is a kind of revenge against their own feelings of defeat, inferiority, and overwhelming helplessness. Actually, they are looking for a scapegoat among themselves onto whom they can direct their own pressures and stress. *Wangtta* is a product of their inability to satisfy social expectation. It is an extreme form of assault perpetrated by a group, that is, many people at once, against a particular person within the group. The real condition of Korean children can be summed up in Thiselton's words (1995:130): "a loss of stability, loss of stable identity, and loss of confidence in global norms or goals breed deep uncertainty, insecurity and anxiety". Korean children have devised a mechanism called *Wangtta* to make up for their feeling of inferiority. Thiselton (1995:131) argued, "for the loss of power, loss of privilege, or loss of well-being is now ascribed to the manipulative power-interest of competing persons or competing groups". These words clearly explain the phenomenon of *Wangtta*. Therefore, isolated from the adult, Korean children, because of a lack of life experience, insufficient reflection and modelling, cannot discern properly, and easily feel powerless. Moreover, they need peer approval desperately to maintain a healthy self-image. Here the tyranny of the peer group is engineered by the one who has learnt the dynamics and logic of power in adult society earlier than his friends.

Up till now, we scrutinized the spirituality in postmodern society and analyzed the cultural phenomeonon of *Wangtta* and its interconnectedness to each other on the basis of statistics. It was a theoretical literature study with comparative method. However, as an eye-witness report at the real situation gives more clear and lively picture of reality, and have more power of persuasion than the regular 'mere report', to explore the *Wangtta* phenomonon, we need to listen to the real story of children's situation. Therefore, we need to be supported by the empirical research method through questionnaire which is the participatory observational method. Let's survey the children's spirituality and situation through questionnaire by their own words.

3. 4. 3. Analysis of Questionnaire about Self-image, *Wangtta* and God-images

3. 4. 3. 1. Research Approach and Goal

The research is descriptive empiriacal study, designed to describe a behaviour, the situation it occurs in, or the individuals exhibiting it. This research was conducted to describe the way how Korean children in primary school feel about their self-image,

and their feelings and reactions about *Wangtta*, as well as various God-concepts.

3. 4. 3. 2. Research Design

The questions were selected from the questionnaire regarding self-mage and God-images designed by Ana Marie Rizzuto who scrutinized the process of forming God-images of children. Some questions regarding the reaction to *Wangtta* were added on the basis of the researcher's own experience with children. Multiple choices were offered and space was provided for additional comments by the children. In the preamble to the questionnaire, the researcher emphasized that the children were to give their own opinions. The open-ended section provided so many answers that these had to be placed into various categories. Even though this made the analysis a more complex process, it meant that the chances of finding out the true thoughts and feelings of the children were greater.

The Chong Sol Primary School is at Boondang-gu, SungNam-city, Kyunggi-province, 40 km south of the boundary of Seoul, capital of South Korea. Boondang is a planned city with modern high-rise apartment buildings and wide roads. It has a population of 400,000. The average standard of living of Boondang citizens is quite high with a large proportion of professional jobs. The Chongsol Primary School, however, is located in an area of mixed classes: high class, mid-high class, mid-low class and even low-class³⁶. Therefore the questionnaire elicited responses from a wide range of social classes, which ensured a soundly representative sample. Chongsol Primary School is a public school with about 2500 students.

3. 4. 3. 3. Research Procedure

Random selection was effected by choosing all the children of the first class in each of grades one to six. Questionnaires were distributed and the researcher visited each class and read the questions one by one, so that any problems to do with any misunderstanding could be eliminated. The children were given enough time to read and write their responses.

For the study 259 subjects were used: 137 boys (52.9%), 122 girls (47.1%); 42 1st graders (16.2%), 42 2nd graders (16.2%), 45 3rd graders (17.4%), 43 4th graders

³⁶ At the time of Boondang city planning there was a slum in Sungnam city, and the government moved some of the slum inhabitants to the southern part of that village. But Chongsol village is surrounded by mountains, and the mountainside, became a very popular area for large mansion type apartments because of the good view and tranquillity and clean air.

(16.6%), 46 5th graders (17.8%), 41 6th graders (15.8%); 106 Christians (40.9%), 153 non-Christians (59.1%)³⁷.

<Table 1> The Spread of children

	Total	Gender		Grade						religion	
		Boys	Girls	1	2	3	4	5	6	Christian	Others
No.	259	137	122	42	42	45	43	46	41	106	153
%	100.0%	52.9%	47.1%	16.2%	16.2%	17.4%	16.6%	17.8%	15.8%	40.9%	59.1%

3. 4. 3. 4. Method of Analysis.

All statistical analyses were done using SPSS (Statistical Package for the Social Science) for Windows version 10.0 program. Each item was classified by gender, grade and religion and the difference was measured by the Chi-Square (χ^2) procedure. The statistical level of significance is $\alpha = .05$

3. 4. 3. 5. The Results of the Research

3. 4. 3. 5. 1. Acknowledgement of self as an “OK” person

In response to the statement “Generally I think I am OK,” 177 children (68.3%) said “Yes”, 82 (31.7%) said “NO”. A difference between genders was revealed. Boys showed a higher tendency (36.5%) to say that “I am not OK” than girls (26.2%). Of the girls 73.8% thought themselves OK. This might be because boys are expected to perform better or achieve more than girls³⁸ in Korean society and within the family and they might feel more pressure to be excell than girls.

By grade, 2nd and 3rd graders showed a lower percentage than the other graders in viewing themselves as OK. When children have just entered primary school they might think themselves as OK, but as they experience hard times and troubles at school, their own estimation of themselves is affected. However, as they become accustomed to school life and get to know how to fit into school life, the percentage of self-evaluation goes up again.

³⁷ This is a rather high percentage of Christians when we consider the statistics that only 25% of the Korean population is Christian. Generally, in big cities, the ratio of Christians is much higher than in the rural areas .

³⁸ In the Korean family, boys are supposed to preserve the family honour and fame by having their names inscribed in the family tree, but girls are regarded as outside of that family after they get married. That is why boys are more favoured being than girls. Generally, boys used to receive more provisional support, especially educational provision and inheritance from their family.

<Table 2 > Acknowledgement of self as ‘OK’ person

	Total	Gender		Grade						Religion	
		Boys	Girls	1	2	3	4	5	6	Christian	others
Yes	177 68.3%	87 63.5%	90 73.8%	34 81.0%	26 61.9%	26 57.8%	30 69.8%	29 63.0%	32 78.0%	71 67.0%	106 69.3%
No	82 31.7%	50 36.5%	32 26.2%	8 19.0%	16 38.1%	19 42.2%	13 30.2%	17 37.0%	9 22.0%	35 33.0%	47 30.7%
$\chi^2(P)$		3.144(.076)		8.635(.125)						.153(.696)	

3. 4. 3. 5. 2. Acknowledgement of receiving unfair treatment or favour

In response to the statement “I generally receive unfair treatment or receive help and favour”, more children answered that they received help and favour from others: 102 children (39.4%) answered that they received unfair treatment, while 157 children (60.6%) answered they received help and favour.

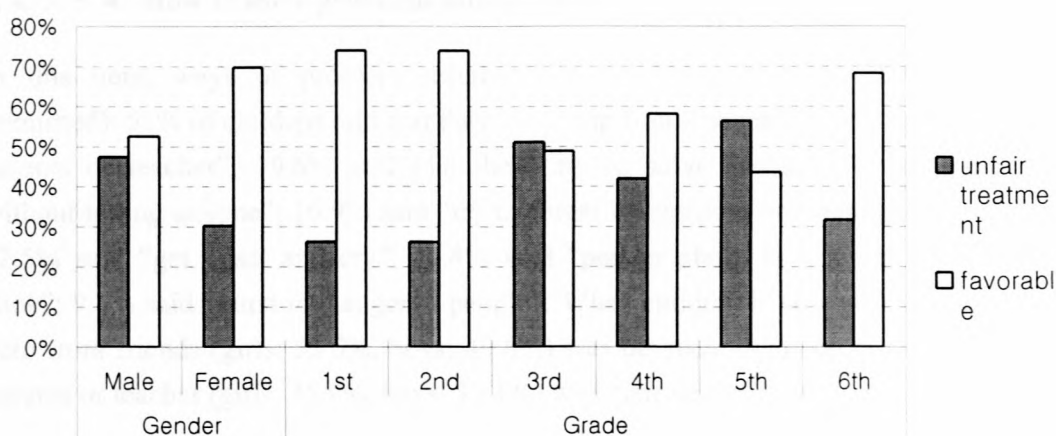
The difference of acknowledgement is revealed by gender ($P<.01$) and grade ($P<.01$). 47.4% of boys and 30.3% of girls answered they received more unfair treatment. 52.6% of boys and 69.7% of girls answered they received more help and favour. Here again, more girls were aware that they received favour and help from others. This is surprising, considering that boys are more favoured within the Korean family. More research is required in that area.

The 3rd and 5th graders thought they received more unfair treatment than the other graders and 1st and 2nd graders thought they received help and favour to a greater extent than did the other graders.

<Table 3> Acknowledgement of receiving unfair treatment or favour

	Total	Gender		Grade						Religion	
		Boys	girls	1	2	3	4	5	6	Christia n	Others
unfair	102 39.4%	65 47.4%	37 30.3%	11 26.2%	11 26.2%	23 51.1%	18 41.9%	26 56.5%	13 31.7%	45 42.5%	57 37.3%
help favour	157 60.6%	72 52.6%	85 69.7%	31 73.8%	31 73.8%	22 48.9%	25 58.1%	20 43.5%	28 68.3%	61 57.5%	96 62.7%
$\chi^2(P)$		7.921**(.005)		15.499**(.008)						.709(.400)	

** $P<.01$



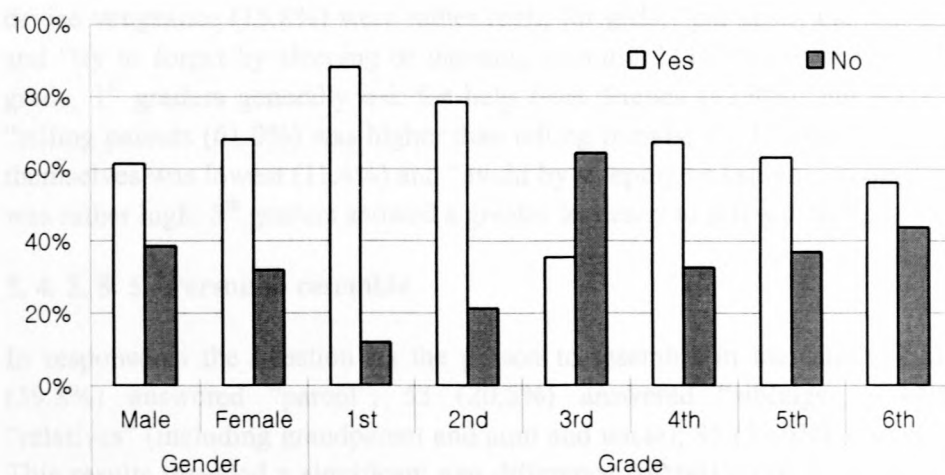
3. 4. 3. 5. 3. People think more highly of me than I think of myself

To the statement “People think more highly of me than I think of myself”, 64.5% of children said “Yes” and 35.5% said “No”. Generally they considered that people think them “OK”. More girls (68%) said “Yes” than boys (61.3%). More girls than boys seemed to think that people were generous to them. Significantly, the 3rd graders’ estimation of themselves is much lower than that of the other graders.

<Table 4> Others’ acknowledgement of myself.

	Total	Gender		Grade						Religion	
		Boys	girls	1	2	3	4	5	6	Christian	Others
Yes	167 64.5%	84 61.3%	83 68.0%	37 88.1%	33 78.6%	16 35.6%	29 67.4%	29 63.0%	23 56.1%	62 58.5%	105 68.6%
No	92 35.5%	53 38.7%	39 32.0%	5 11.9%	9 21.4%	29 64.4%	14 32.6%	17 37.0%	18 43.9%	44 41.5%	48 31.4%
$\chi^2(P)$		1.272(.259)		31.769***(.000)						2.809(.094)	

*** P<.001



3. 4. 3. 5. 4. How to solve problems and troubles

In this item, ways of problem solving were explored (multiple choices were permitted): 51% of children said that they “ask help from friends”; 34.9% said “talk to parents or teacher”; 19.6% said that they “try to solve problems by themselves without telling anyone”; 16.9% said “try to forget by sleeping or listening to music”; 12.5% said “get upset and cry”; 11.4% said “ponder about how to get their own back”; 9.8% said “burst into anger at people”. When children have a problem, asking help from friends (girls: 52.5%, boys: 49.6%) was the most common choice. Telling parents or teacher (girls: 36.9%, boys: 33.1%) was their next choice.

<Table 5> Solutions to problems and troubles.

	Total	Gender		Grade						Religion	
		Boys	Girls	1	2	3	4	5	6	Christians	Others
alone	50 19.6%	31 23.3%	19 15.6%	2 4.9%	12 28.6%	5 11.4%	9 20.9%	15 32.6%	7 17.9%	24 22.9%	26 17.3%
friends	130 51.0%	66 49.6%	64 52.5%	34 82.9%	21 50.0%	22 50.0%	21 48.9%	14 30.4%	18 46.2%	48 45.7%	82 54.7%
cry	32 12.5%	5 3.8%	27 22.1%	1 2.4%		10 22.7%	4 9.3%	11 23.9%	6 15.4%	17 16.2%	15 10.0%
revenge	29 11.4%	21 15.8%	8 6.6%	2 4.9%	2 4.8%	2 4.5%	5 11.6%	10 21.7%	8 20.5%	11 10.5%	18 12.0%
sleep music	43 16.9%	20 15.0%	23 18.9%	2 4.9%	6 14.3%	10 22.7%	7 16.3%	18 39.1%		24 22.9%	19 12.7%
burst to anger	25 9.8%	9 6.8%	16 13.1%	1 2.4%	6 14.3%	6 13.6%	1 2.3%	11 23.9%		11 10.5%	14 9.3%
tell parents.	89 34.9%	44 33.1%	45 36.9%	4 9.8%	26 61.9%	16 36.4%	16 37.4%	14 30.4%	13 33.3%	39 37.1%	50 33.3%
$\chi^2(P)$		25.959***(.000)		97.225***(.000)						6.916(.329)	

*** P<.001

There was a significant difference between gender ($p<.001$) and grade ($p<.001$). For boys, apart from telling friends and parents, struggling by themselves (23.3%) and devise vengeance (15.8%) were rather high; for girls, “get upset and angry” (22.1%) and “try to forget by sleeping or listening to music” (18.9%) were rather high. By grade, 1st graders generally ask for help from friends (82.9%); but for 2nd graders “telling parents (61.9%) was higher than telling friends; for 3rd graders, struggling by themselves was lowest (11.4%) and “avoid by sleeping or listening to music” (22.9%) was rather high; 5th graders showed a greater tendency to self-solution.

3. 4. 3. 5. 5. Person to resemble

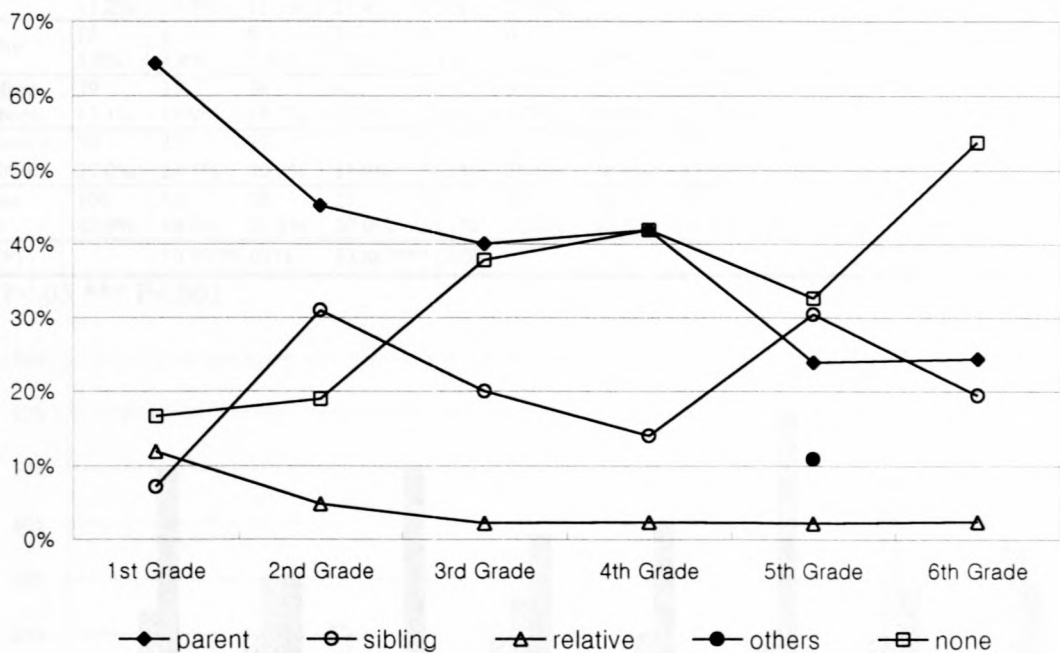
In response to the question on the person to resemble in the family, 103 children (39.8%) answered “parent”; 53 (20.5%) answered “siblings”; 11(4.2%) said “relatives” (including grandparent and aunt and uncle); 87 (33.6%) answered “none.” This results revealed a significant age difference ($p<.001$), that is, as the grade gets lower, a greater tendency to resemble parents is revealed. But 2nd (21.0%) and 5th (30.4%) graders showed a high tendency to resemble a “sibling”. Probably they are

more sensitive to sibling rivalry at this time.

<Table 6> Person to resemble

	Total	Gender		Grade						Religion	
		boys	girls	1	2	3	4	5	6	Christian	Others
parent	103 39.8%	52 38.0%	51 41.8%	27 64.3%	19 45.2%	18 40.0%	18 41.9%	11 23.9%	10 24.4%	34 32.1%	69 45.1%
sibling	53 20.5%	21 15.3%	32 26.2%	3 7.1%	13 31.0%	9 20.0%	6 14.0%	14 30.4%	8 19.5%	26 24.5%	27 17.6%
relatives	11 4.2%	5 3.6%	6 4.9%	5 11.9%	2 4.8%	1 2.2%	1 2.3%	1 2.2%	1 2.4%	7 6.6%	4 2.6%
etc.	5 1.9%	3 2.2%	2 1.6%					5 10.9%		2 1.9%	3 2.0%
none	87 33.6%	56 40.9%	31 25.4%	7 16.7%	8 19.0%	17 37.8%	18 41.9%	15 32.6%	22 53.7%	37 34.9%	50 32.7%
$\chi^2(P)$		8.929(.063)		63.938***(.000)						6.560(.161)	

*** P<.001



3. 4. 3. 5. 6. Most memorable time

This item focused on the children's most memorable time. The researcher gave them full scope to write what they liked. Various answers were collected and the researcher classified them as follows: now; when I was a baby; before school age; primary school period; none. 11.2% of children answered "now;" 5.8% said, "when I was a baby"; 15.1% said "before school age"; 40.9% answered "none". The "none" response was rather high, which might reflect the stress and pressure of their life.

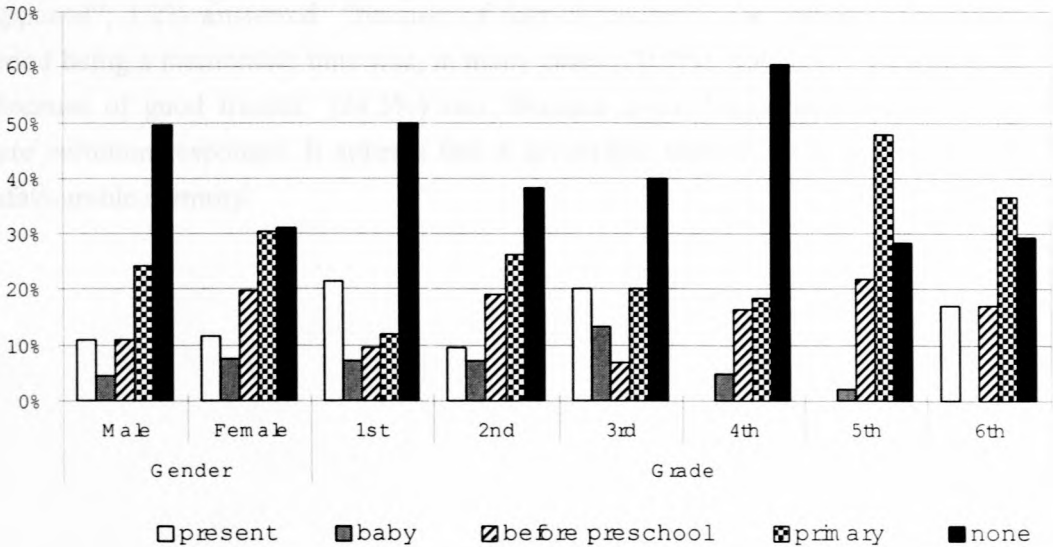
Gender (p<.05) and grade (p<.001) differences were observed. For boys, "none"

(49.6%) was quite high when compared to girls (31.1%). Here again, boys are showing that they were more dissatisfied with the real world than girls. But still, 24.1% of boys favoured “primary school period,” and 10.9% favoured “now.” As a result 35.0% of boys were satisfied with primary school life. For girls, “primary school period” (30.3%), and “now” (11.5%) were regarded as favourable times. As a result 41.8% of girls liked primary school life. But 27.1% of girls missed earlier good times (baby stage [7.4%], before school age [19.7%]).

<Table 7> Most memorable time

	Total	Gender		Grade						Religion	
		Boys	Girls	1	2	3	4	5	6	Christians	Others
now	29 11.2%	15 10.9%	14 11.5%	9 21.4%	4 9.5%	9 20.0%			7 17.1%	15 14.2%	14 9.2%
baby	15 5.8%	6 4.4%	9 7.4%	3 7.1%	3 7.1%	6 13.3%	2 4.7%	1 2.2%		8 7.5%	7 4.6%
before school	39 15.1%	15 10.9%	24 19.7%	4 9.5%	8 19.0%	3 6.7%	7 16.3%	10 21.7%	7 17.1%	15 14.2%	24 15.7%
primary school	70 27.0%	33 24.1%	37 30.3%	5 11.9%	11 26.2%	9 20.0%	8 18.6%	22 47.8%	15 36.6%	28 26.4%	42 27.5%
none	106 40.9%	68 49.6%	38 31.1%	21 50.0%	16 38.1%	18 40.0%	26 60.5%	13 28.3%	12 29.3%	40 37.7%	66 43.1%
$\chi^2(P)$		10.597*(.031)		53.867*** (.000)						2.923(.571)	

* P<.05 *** P<.001



By grade, 21.4% of 1st graders favoured “now”, and 11.9% favoured “primary school period.” For 1st graders both “now” and “primary school period” were identical. As a result, only 33.3% of 1st graders favored “now”. For the rest of them, there was no memorable time (50.0%) or they missed their early life (16.6%). Probably, school obligations became a burden for those newcomers to school. Generally, up to 4th grade,

the answer “none” was rather high. In 5th and 6th grade, it seemed that they felt comfortable about their primary life and were having good experiences. The proportion of “none” in 3rd (40.0%) and 4th grade (60.5%) is rather high. Until that time, it seemed that they were insecure as yet in school life, but 5th and 6th graders showed that they are more secure. The fact that none of the 4th graders favoured “now” and a rather high percentage (16.3%) of them miss the time before school, is important. From grade 4, the level of study increases sharply and the parents’ expectation of their academic performance becomes more real to them. This may offer an explanation.

1) The reasons for most memorable time

The response to the item on the reasons for selecting a particular time as their most memorable time [the researcher also gave them free rein to write as they liked] could be classified into three categories: no answer, favourable, and unfavourable memory. 30.9% of children did not answer. In category 1, favourable memory (59.8%), 24.3% said “because friends are good”; 17.8% said “because good things happened”; 4.2% said “because family is good”; 3.1% said “no need to study”; 5.4% said “because environment is good³⁹”; 5% said “because I have got used to and become fond of it”. In category 2, unfavourable memory (9.3%). 8.1% answered “because bad things happened”; 1.2% answered “because of fear of teacher”. The reason for a certain period being a memorable time was, in many cases (30.9%), not clearly remembered. “Because of good friends” (24.3%) and “because good things happened” (17.8%) were common responses. It appears that a favourable memory lasts longer than an unfavourable memory.

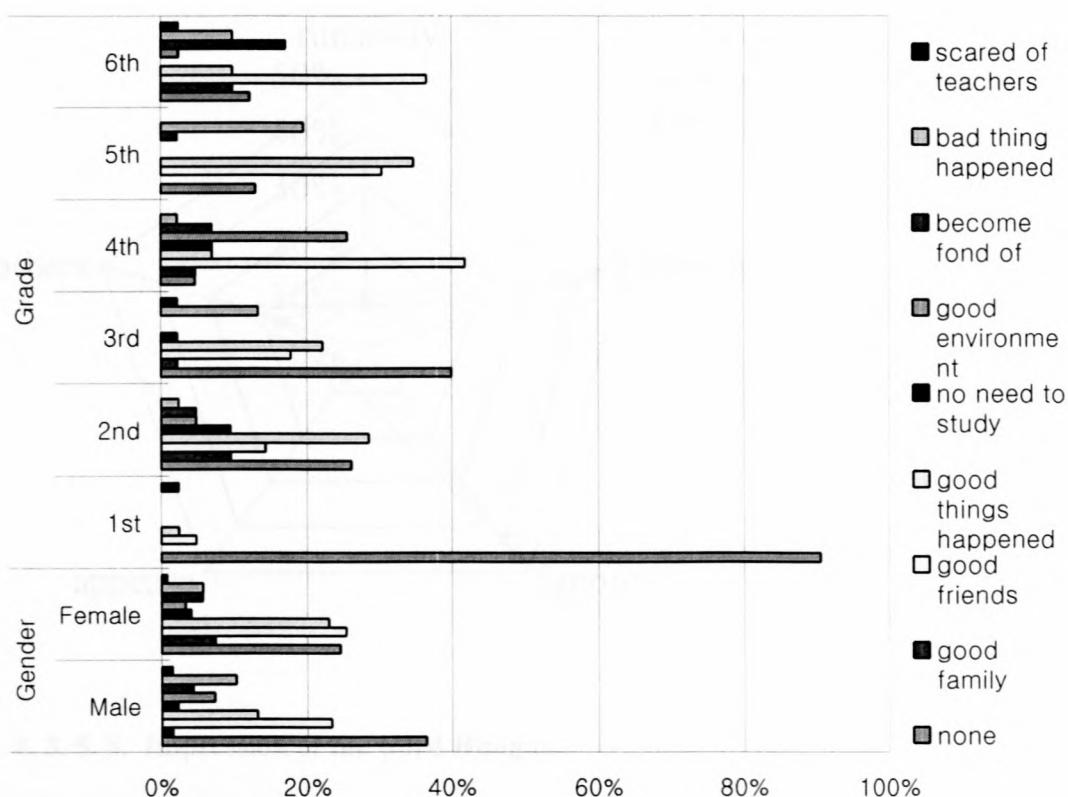
³⁹Because Boondang is a planned modern new city, there are enough woods and wide roads and leisure areas such as a park and big stream, significant refreshment to its residents. Moreover, it is also not far from Seoul. Therefore, Boondang is one of the most favoured residential areas.

<Table 8> the reasons of memorable time

	Total	Gender		Grade						Religion	
		Boys	Girls	1	2	3	4	5	6	Christians	Others
No answer	80 30.9%	50 36.5%	30 24.6%	38 90.5%	11 26.2%	18 40.0%	2 4.7%	6 13.0%	5 12.2%	32 30.2%	48 31.4%
good family	11 4.2%	2 1.5%	9 7.4%		4 9.5%	1 2.2%	2 4.7%		4 9.8%	5 4.7%	6 3.9%
good friends	63 24.3%	32 23.4%	31 25.4%	2 4.8%	6 14.3%	8 17.8%	18 41.9%	14 30.4%	15 36.6%	27 25.5%	36 23.5%
good things happened	46 17.8%	18 13.1%	28 23.0%	1 2.4%	12 28.6%	10 22.2%	3 7.0%	16 34.8%	4 9.8%	19 17.9%	27 17.6%
no need to study	8 3.1%	3 2.2%	5 4.1%		4 9.5%	1 2.2%	3 7.0%			5 4.7%	3 2.0%
good environment	14 5.4%	10 7.3%	4 3.3%		2 4.8%		11 25.6%		1 2.4%	5 4.7%	9 5.9%
became fond of it	13 5.0%	6 4.4%	7 5.7%		2 4.8%		3 7.0%	1 2.2%	7 17.1%	7 6.6%	6 3.9%
bad thing happened	21 8.1%	14 10.2%	7 5.7%		1 2.4%	6 13.3%	1 2.3%	9 19.6%	4 9.8%	6 5.7%	15 9.8%
scared of teachers	3 1.2%	2 1.5%	1 .8%	1 2.4%		1 2.2%			1 2.4%		3 2.0%
$\chi^2(P)$		16.646*(.034)		205.572***(.000)						6.221(.623)	

* P<.05 *** P<.001

Gender (P<.05) and grade (P<.001) differences were revealed: more boys (10.2%) remembered bad things than girls (5.7%). More girls (23.0%) cherished favourable memories than boys (13.1%). By grade: 1st graders had no particular reason for their memory; perhaps they were too young to reflect. 2nd (28.6%) and 3rd (22.2%) and 5th graders (34.8%) cherished more favourable memories. However, the 3rd (13.3%) and 5th (19.6%) graders harboured bad memories more than the rest of the children. There was a higher percentage of 6th graders who cited “good friends” and “become fond of them”. This might show that they had become more comfortable about primary school life.

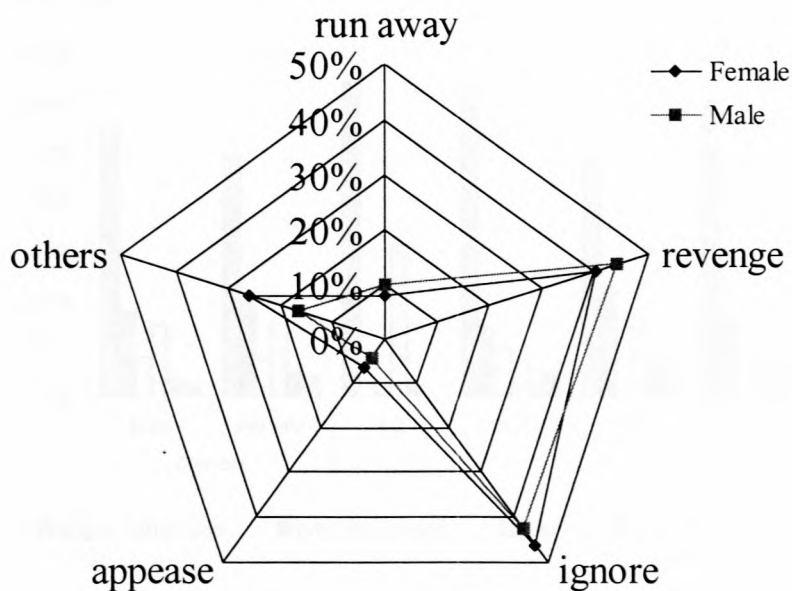


3. 4. 3. 5. 7. Responses to the person who bothers me.

This item elicited information on responses to the person who bothered them. 44.1 % of children said “ignore”; 42.0% said “take revenge”; 21.0% said “tell others: parent or teacher etc.”; 8.8% answered “run away”; 5.0% said “appease or bribe”.

<Table 9> Responses to the person who bothers me.

	Total	Gender		Grade						Religion	
		Boys	Girls	1	2	3	4	5	6	Christian	Others
run away	21 8.8%	12 9.8%	9 7.8%	1 3.2%	8 20.5%	5 11.9%	3 7.0%	2 4.4%	2 5.3%	9 9.2%	12 8.6%
revenge	100 42.0%	54 43.9%	46 40.0%	15 48.4%	14 35.9%	22 52.4%	14 32.6%	15 33.3%	20 52.6%	39 39.8%	61 43.6%
ignore	105 44.1%	52 42.3%	53 46.1%	11 35.5%	12 30.8%	11 26.2%	29 67.4%	22 48.9%	20 52.6%	41 41.8%	64 45.7%
appease	12 5.0%	5 4.1%	7 6.1%	2 6.5%	1 2.6%	3 7.1%	3 7.0%	2 4.4%	1 2.6%	5 5.1%	7 5.0%
tell others: parents, teacher	50 21.0%	20 16.3%	30 26.1%	6 19.4%	10 25.6%	10 23.8%	5 11.6%	13 28.9%	6 15.8%	27 27.6%	23 16.4%
χ^2 (P)		3.398(.494)		30.576(.061)						3.707(.447)	



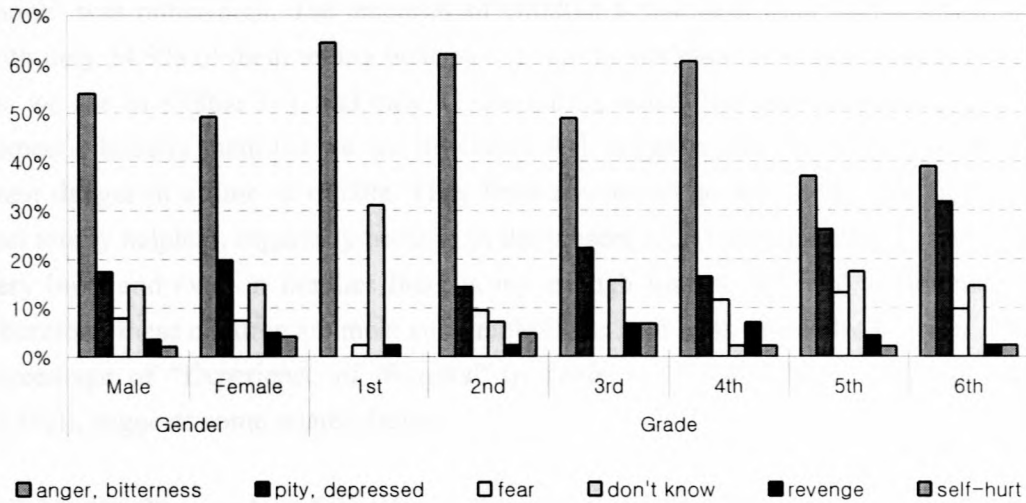
3. 4. 3. 5. 8. Impression of the word *Wangtta*

This item explored reactions to the word *Wangtta*. 51.7% answered “get angry or feel bitterness”; 18.5% “feel pity or depressed”; 7.7% “feel fear”; 14.7% said “don’t know”; 4.2% “want to repay”; 3.1% “want to escape or self-hurt”. This revealed that children generally feel angry or bitterness in response to the word *Wangtta*. The difference of reaction or feeling by grade ($p < .01$) is shown. Grades 1, 2 and 4 showed a high percentage of anger and bitterness, and as the grade goes up, the children tended to feel pity and depressed.

<Table 10> Impression of the word “*Wangtta*”

	Total	Gender		Grade						Religion	
		boys	Girls	1	2	3	4	5	6	Christians	Others
anger	134	74	60	27	26	22	26	17	16	55	79
bitterness	51.7%	54.0%	49.2%	64.3%	61.9%	48.9%	60.5%	37.0%	39.0%	51.9%	51.6%
pity	48	24	24		6	10	7	12	13	20	28
depressed	18.5%	17.5%	19.7%		14.3%	22.2%	16.3%	26.1%	31.7%	18.9%	18.3%
fear	20	11	9	1	4		5	6	4	10	10
	7.7%	8.0%	7.4%	2.4%	9.5%		11.6%	13.0%	9.8%	9.4%	6.5%
do not	38	20	18	13	3	7	1	8	6	13	25
know	14.7%	14.6%	14.8%	31.0%	7.1%	15.6%	2.3%	17.4%	14.6%	12.3%	16.3%
revenge	11	5	6	1	1	3	3	2	1	4	7
	4.2%	3.6%	4.9%	2.4%	2.4%	6.7%	7.0%	4.3%	2.4%	3.8%	4.6%
self-hurt	8	3	5		2	3	1	1	1	4	4
escape	3.1%	2.2%	4.1%		4.8%	6.7%	2.3%	2.2%	2.4%	3.8%	2.6%
χ^2 (P)		1.495(.914)		48.019**(.004)						1.769(.880)	

** P<.05



3. 4. 3. 5. 9. Have you ever been in a situation of *Wangtta*?

In response to the question “Have you ever experienced *Wangtta*? 10.4% said “Yes”; 89.6% said “no”. Among the boys, 13.1% said “Yes”; 7.4% of girls said “Yes”. Generally boys were more prone to *Wangtta*. 2nd graders (21.4%) were shown to be most vulnerable to *Wangtta*. Grades 3 (11.1%) and 5 (13.0%) showed a small incidence of *Wangtta*.

< Table 11> Experience of *Wangtta*

	Total	Gender		Grade						Religion	
		Boys	Girls	1	2	3	4	5	6	Christians	others
No	232	119	113	41	33	40	39	40	39	95	137
	89.6%	86.9%	92.6%	97.6%	78.6%	88.9%	90.7%	87.0%	95.1%	89.6%	89.5%
yes	27	18	9	1	9	5	4	6	2	11	16
	10.4%	13.1%	7.4%	2.4%	21.4%	11.1%	9.3%	13.0%	4.9%	10.4%	10.5%
χ^2 (P)		2.294(.130)		10.126(.072)						.000(.983)	

3. 4. 3. 5. 10. Number of friends to talk to on the occasion of a problem

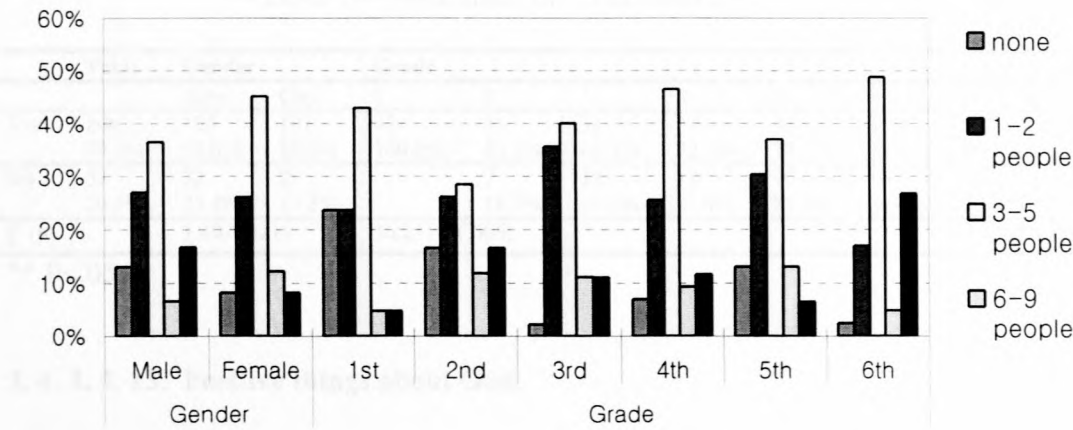
In response to the question, “How many friends do you have to talk to in a time of trouble?” answers varied from “none” to up to a “hundred”. But the average was 5.6. 10.8% said “none”; 26.6% said “one to two”; 40.5% said “3 to 5”; 9.3% said “6 to 9”; 12.7% said “more than 10”. Gender difference was revealed ($p < .05$). For the girls, the percentage (45.1%) of “3 to 5” friends was highest and “1 to 2” was next (27.0%). More than 10 was also rather high. For boys, the percentage (40.5%) of “3 to 5” was highest and followed by “1 to 2” friends (26.6%). More than 10 (12.7%) was also rather high.

An important finding is that the percentage (10.8%: boys 13.1%, girls 8.2%) of “none” was rather high. The tendency of children to ask help from friends (51.0%), with only 34.9% of them telling their parents on the occasion of trouble or a problem [as we see in <Table 5>], and only 21.0% telling others (parents or teachers) when someone bothers them [as we see in <Table 9>], suggests that these children are in great danger in a time of trouble. They have nowhere to go to ask for help and they feel totally helpless, especially because in the present social situation most parents are very busy and even in families there is not enough time to talk and communicate. Therefore, these children are most vulnerable to the problems caused by *Wangtta*. The percentage of “Experience of *Wangtta*” in Table 11: (10.4%: boys [13.1%], girls [7.4%]), suggests some related factors.

< Table 12> The number of friends to talk to in a time of trouble

	Total	Gender		Grade						Religion	
		Boys	Girls	1	2	3	4	5	6	Christian	Others
none	28 10.8%	18 13.1%	10 8.2%	10 23.8%	7 16.7%	1 2.2%	3 7.0%	6 13.0%	1 2.4%	9 8.5%	19 12.4%
1-2	69 26.6%	37 27.0%	32 26.2%	10 23.8%	11 26.2%	16 35.6%	11 25.6%	14 30.4%	7 17.1%	27 25.5%	42 27.5%
3-5	105 40.5%	50 36.5%	55 45.1%	18 42.9%	12 28.6%	18 40.0%	20 46.5%	17 37.0%	20 48.8%	51 48.1%	54 35.3%
6-9	24 9.3%	9 6.6%	15 12.3%	2 4.8%	5 11.9%	5 11.1%	4 9.3%	6 13.0%	2 4.9%	8 7.5%	16 10.5%
more than 10	33 12.7%	23 16.8%	10 8.2%	2 4.8%	7 16.7%	5 11.1%	5 11.6%	3 6.5%	11 26.8%	11 10.4%	22 14.4%
χ^2 (P)		8.668(.070)		33.809*(.027)						4.883(.299)	

* P<.05



3. 4. 3. 5. 11. Belief in God (God's existence)

In response to the statement, "I believe in God (God's existence)", most of children (90.0%: boys 89.1%, girls 91.0%) said "yes". There was not much difference between gender, and grade, but the percentage of grade 4 (83.7%) is rather lower than the average. There is a clear difference between religions is shown: 97.2% of Christians said "Yes", and 85.0% of non-Christian said "Yes". This suggests that the Christians have a stronger belief in God (God's existence).

<Table 13> Belief in God (God's existence)

	Total	Gender		Grade						Religion	
		Boys	girls	1	2	3	4	5	6	Christian	Others
Yes	233 90.0%	122 89.1%	111 91.0%	40 95.2%	38 90.5%	41 91.1%	36 83.7%	41 89.1%	37 90.2%	103 97.2%	130 85.0%
No	26 10.0%	15 10.9%	11 9.0%	2 4.8%	4 9.5%	4 8.9%	7 16.3%	5 10.9%	4 9.8%	3 2.8%	23 15.0%
χ^2 (P)		.267(.605)		3.266(.659)						10.324**(.001)	

** P<.01

3. 4. 3. 5. 12. I believe God loves me.

To the statement "I believe God loves me", 79.5% of children (boys [76.6%], girls [82.8%]) said "yes". A significant difference is shown according to their grade ($p < .01$) and religion ($p < .01$). All 1st graders said "yes"; the percentage of grade 3 (68.9%) was lowest. A greater percentage (87.7%) of Christians believed that "God loves me" than non-Christians (73.9%).

<Table 14> Awareness of "God loves me"

	Total	Gender		Grade						religion	
		Boys	Girls	1	2	3	4	5	6	Christian	Others
Yes	206 79.5%	105 76.6%	101 82.8%	42 100.0%	35 83.3%	31 68.9%	31 72.1%	36 78.3%	31 75.6%	93 87.7%	113 73.9%
No	53 20.5%	32 23.4%	21 17.2%		7 16.7%	14 31.1%	12 27.9%	10 21.7%	10 24.4%	13 12.3%	40 26.1%
χ^2 (P)		1.497(.221)		16.211**(.006)						7.412**(.006)	

** P<.05

3. 4. 3. 5. 13. Positive things about God.

In response to the question "What is that you like about God?" 28.6% of children did not write an answer⁴⁰; 23.6% answered "forgiveness and love"; 16.2% said as

⁴⁰ It may be a hard question for some of the children (when we consider that 40.5% of 1st graders failed to write an answer), or they could not be bothered to think about it because of their impatience. Contemporary children like to react immediately to a simple stimulus such as a computer game, but do

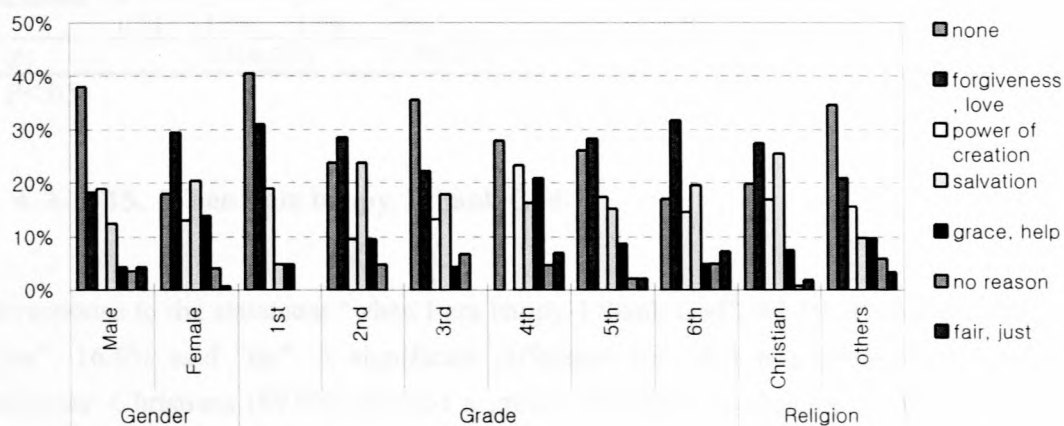
“creation power”; 16.2% said “saved me”; 8.9% said “giving grace and help”; 3.9% said “I just like him for no reason”; 2.7% said “fairness”.

A significant difference was shown in terms of gender ($p<.001$), grade ($p<.05$) and religion ($p<.01$). A high percentage of boys (38.0%) did not write an answer, but some (19%) did favoured God’s power and creation. Girls favoured God’s forgiveness and love (29.5%), saving grace (20.5%) and grace and help (13.9%).

<Table 15> Positive things about God

	total	Gender		Grade						religion	
		boys	Girls	1	2	3	4	5	6	Christian	others
no answer	74 28.6%	52 38.0%	22 18.0%	17 40.5%	10 23.8%	16 35.6%	12 27.9%	12 26.1%	7 17.1%	21 19.8%	53 34.6%
forgiveness love	61 23.6%	25 18.2%	36 29.5%	13 31.0%	12 28.6%	10 22.2%		13 28.3%	13 31.7%	29 27.4%	32 20.9%
creation power	42 16.2%	26 19.0%	16 13.1%	8 19.0%	4 9.5%	6 13.3%	10 23.3%	8 17.4%	6 14.6%	18 17.0%	24 15.7%
salvation	42 16.2%	17 12.4%	25 20.5%	2 4.8%	10 23.8%	8 17.8%	7 16.3%	7 15.2%	8 19.5%	27 25.5%	15 9.8%
Grace/help	23 8.9%	6 4.4%	17 13.9%	2 4.8%	4 9.5%	2 4.4%	9 20.9%	4 8.7%	2 4.9%	8 7.5%	15 9.8%
no reason	10 3.9%	5 3.6%	5 4.1%		2 4.8%	3 6.7%	2 4.7%	1 2.2%	2 4.9%	1 .9%	9 5.9%
fairness	7 2.7%	6 4.4%	1 .8%				3 7.0%	1 2.2%	3 7.3%	2 1.9%	5 3.3%
χ^2 (P)		26.102***(.000)		49.050*(.016)						20.224**(.003)	

* $P<.05$ ** $P<.01$ *** $P<.001$



By grade, 2nd graders favoured God’s forgiveness and love (28.6%); 4th graders liked power and creation (23.3%); 5th (28.3%) and 6th (31.7%) graders favoured God’s forgiveness and love. Christians favoured God’s forgiveness and love (27.4%) and saving grace (25.5%).

not like questions that they are required to think over or ponder about.

3. 4. 3. 5. 14. Is there one thing that I do not like about God?

In response to the question “Is there one thing that I do not like about God?”, 74.5% of children did not answer.⁴¹ 8.5% answered “God cannot be seen; 7.7% said “God punishes me or causes misfortune”; 5.0% said “God did not answer my prayer”; 1.9% said “unfairness”; 1.5% said “fearfulness”; 0.8% answered “no power or no use”.

A significant difference according to their religion ($p < .05$) was shown. Christians did not like the fact that “God might punish or cause misfortune (12.3%); what the non-Christians did not like was that “God cannot be seen” (10.5%).

<Table 16> Anything that I do not like about God

	Total	Gender		Grade						Religion	
		Boys	Girls	1	2	3	4	5	6	Christians	Others
no answer	193 74.5%	104 75.9%	89 73.0%	31 73.8%	34 81.0%	35 77.8%	26 60.5%	36 78.3%	31 75.6%	79 74.5%	114 74.5%
no prayer answer	13 5.0%	9 6.6%	4 3.3%	3 7.1%	1 2.4%	1 2.2%	3 7.0%	1 2.2%	4 9.8%	4 3.8%	9 5.9%
punishment misfortune	20 7.7%	11 8.0%	9 7.4%			4 8.9%	6 14.0%	5 10.9%	5 12.2%	13 12.3%	7 4.6%
Cannot be seen	22 8.5%	10 7.3%	12 9.8%	6 14.3%	6 14.3%	3 6.7%	4 9.3%	2 4.3%	1 2.4%	6 5.7%	16 10.5%
no power	2 .8%		2 1.6%				1 2.3%	1 2.2%			2 1.3%
Unfair	5 1.9%	1 .7%	4 3.3%		1 2.4%	2 4.4%	1 2.3%	1 2.2%		4 3.8%	1 .7%
Fearfulness	4 1.5%	2 1.5%	2 1.6%	2 4.8%			2 4.7%				4 2.6%
χ^2 (P)		6.424(.377)		37.891(.153)						14.360*(.026)	

* $P < .05$

3. 4. 3. 5. 15. When I am happy, I thank God

In response to the statement “when I am happy, I thank God”, 83.3% of children said “yes”. 16.6% said “no”. A significant difference ($p < .05$) was revealed between religions: Christians (89.6%) showed a greater tendency to attribute thanks to God than non-Christians (79.1%).

⁴¹ Some children think they cannot or should not say that they do not like anything about God.

<Table 17 > Thanks to God at the time of happiness

	Total	Gender		Grade						religion	
		Boys	Girls	1	2	3	4	5	6	christian	others
yes	216 83.4%	111 81.0%	105 86.1%	40 95.2%	33 78.6%	39 86.7%	32 74.4%	36 78.3%	36 87.8%	95 89.6%	121 79.1%
no	43 16.6%	26 19.0%	17 13.9%	2 4.8%	9 21.4%	6 13.3%	11 25.6%	10 21.7%	5 12.2%	11 10.4%	32 20.9%
χ^2 (P)		1.186(.276)		9.262(.099)						5.022*(.025)	

* P<.05

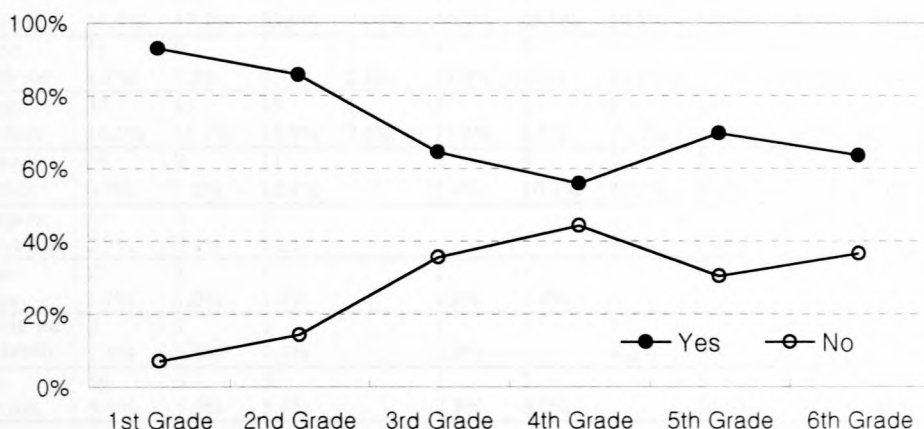
3. 4. 3. 5. 16. I think God is for me (on my side).

In response to the statement that “God is for me (on my side)”, 71.8% of children said “yes”, and 28.2% said “no”. A significant difference ($p<.01$) was revealed according to their grade. Most 1st graders (92.9%) said “yes”, but the percentage decreased gradually, with even fewer 4th graders agreeing. The statement that “I think God is for me” represents that the individual feels good about what is happening to him/her and assumes that God helps or blesses him/her. The response also reveals that the child’s trust in God is often shaken. Here again, 3rd and 4th graders show some sign of doubt.

<Table 18> I think God is for me (on my side)

	Total	Gender		Grade						Religion	
		Boys	girls	1	2	3	4	5	6	christian	others
yes	186 71.8%	97 70.8%	89 73.0%	39 92.9%	36 85.7%	29 64.4%	24 55.8%	32 69.6%	26 63.4%	77 72.6%	109 71.2%
no	73 28.2%	40 29.2%	33 27.0%	3 7.1%	6 14.3%	16 35.6%	19 44.2%	14 30.4%	15 36.6%	29 27.4%	44 28.8%
χ^2 (P)		.147(.701)		21.387**(.001)						.061(.806)	

** P<.01



1) Reasons for thinking God is for Me (on my side)

The reasons for thinking “God is for me (on my side)” were as follows: 16.1% “He loves me and keeps me safe; 9.7% answered “He answers my prayers”; 8.1% said “He stays with me always”; 5.4% said “I just like Him” or “no special reason”; 2.7% said “He forgives me and saved me”; 1.1% said “His fairness”; 1.1% said “He made me and my family”. 55.9% of children did not answer this question.

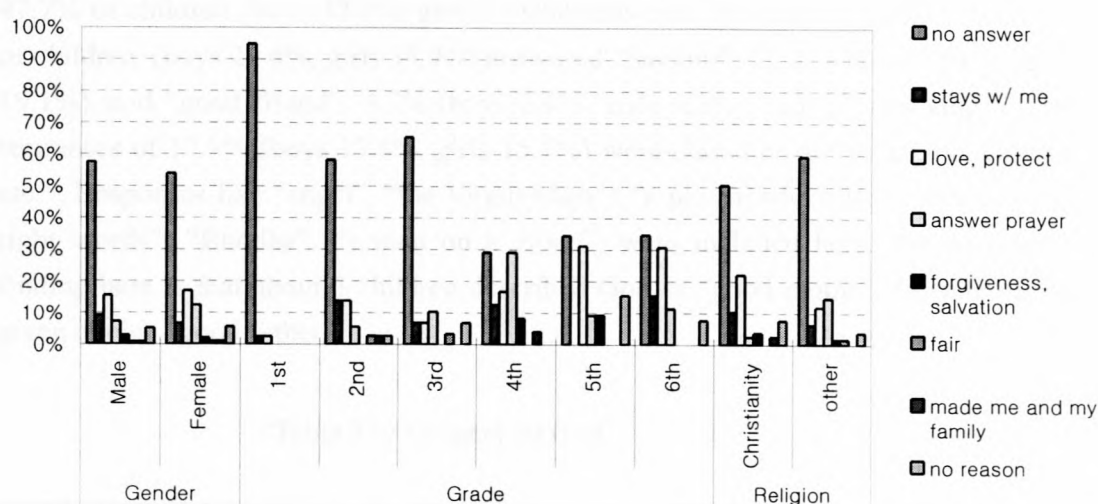
There was a significant difference according to their grade ($p<.001$) and religion ($p<.05$). Most of the lower graders did not answer. The children who answered gave various reasons: 2nd graders liked the fact that God stayed with them (13.9%) and loved and kept them safe (13.9%); 3rd graders liked the fact that God answered their prayers (10.3%); 4th graders liked the fact that God answered their prayers (29.4%) and that God kept them safe (16.7%); 5th (31.3%) and 6th (30.8%) graders liked the fact that God kept them safe. The children appeared to fear the wider society (school) when they were about to leave the familiar and comfortable home situation. Their concerns were around their safety and God’s care for them.

Christians liked the fact that God loved and kept them safe (22.1%) and God stayed with them always (10.4%). Non-Christians liked God because God loved and kept them safe (11.9%) and answered their prayers (14.7%), too.

<Table 19> Reasons for thinking that God is for me (on my side)

	total	gender		Grade						religion	
		Boys	girls	1	2	3	4	5	6	Christian	others
no answer	104 55.9%	56 57.7%	48 53.9%	37 94.9%	21 58.3%	19 65.5%	7 29.2%	11 34.4%	9 34.6%	39 50.6%	65 59.6%
stays with me	15 8.1%	9 9.3%	6 6.7%	1 2.6%	5 13.9%	2 6.9%	3 12.5%		4 15.4%	8 10.4%	7 6.4%
love, protect	30 16.1%	15 15.5%	15 16.9%	1 2.6%	5 13.9%	2 6.9%	4 16.7%	10 31.3%	8 30.8%	17 22.1%	13 11.9%
answer prayer	18 9.7%	7 7.2%	11 12.4%		2 5.6%	3 10.3%	7 29.2%	3 9.4%	3 11.5%	2 2.6%	16 14.7%
forgive, salvation	5 2.7%	3 3.1%	2 2.2%				2 8.3%	3 9.4%		3 3.9%	2 1.8%
Fairness	2 1.1%	1 1.0%	1 1.1%		1 2.8%	1 3.4%					2 1.8%
made me & family	2 1.1%	1 1.0%	1 1.1%		1 2.8%		1 4.2%			2 2.6%	
no reason	10 5.4%	5 5.2%	5 5.6%		1 2.8%	2 6.9%		5 15.6%	2 7.7%	6 7.8%	4 3.7%
χ^2 (P)		1.964(.962)		85.269***(.000)						17.605*(.014)	

* $P<.05$ *** $P<.001$



Reasons for thinking God is for me (my side)

2) Reasons for thinking God is not for me (not on my side)

The reasons given for “I think God is not for me (not on my side)” were as follows: 21.9% said, “He does not help me”; 11% answered, “there is no God”; 5.5% answered “unfairness”; 4.1% said “He knows my faults (sin)”; 1.4% said “no reason”. 56.2% of the children did not answer the question.

<Table 20 > Reasons for thinking that God is not for me (not on my side)

	Total	Gender		Grade						Religion	
		Boys	Girls	1	2	3	4	5	6	Christian	Others
no answer	41 56.2%	23 57.5%	18 54.5%	3 100.0%	6 100.0%	11 68.8%	10 52.6%	6 42.9%	5 33.3%	16 55.2%	25 56.8%
No God	8 11.0%	4 10.0%	4 12.1%				3 15.8%	1 7.1%	4 26.7%	1 3.4%	7 15.9%
no help	16 21.9%	8 20.0%	8 24.2%			3 18.8%	5 26.3%	4 28.6%	4 26.7%	9 31.0%	7 15.9%
unfair	4 5.5%	3 7.5%	1 3.0%				1 5.3%	2 14.3%	1 6.7%	2 6.9%	2 4.5%
knows my faults	3 4.1%	1 2.5%	2 6.1%			2 12.5%		1 7.1%		1 3.4%	2 4.5%
no reason	1 1.4%	1 2.5%							1 6.7%		1 2.3%
χ^2 (P)		2.293(.807)		26.844(.364)						5.196(.392)	

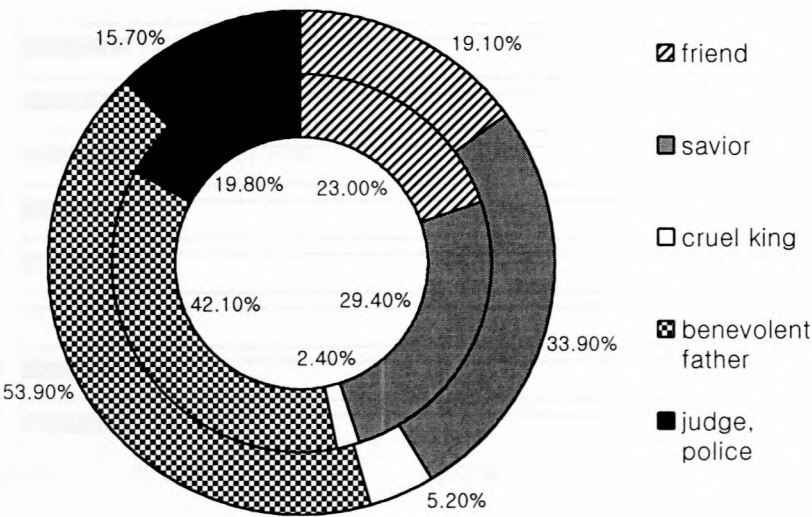
3. 4. 3. 5. 17. Imagery of God

In response to the statement, “the thing that I can imagine when I hear the word ‘God’”, the result was as follows: there was a slight difference between the genders.

47.7% of children (boys 42.1%, girls 53.9%) answered “benevolent father⁴²”; 31.5% of children (boys 29.4%, girls 33.9%) answered “Saviour”; 21.2 % (boys 23.0%, girls 19.1%) said “good friend”; 3.7% (boys 2.4%, girls 5.2%) said “fearful king⁴³”; the responses of 17.8% (boys 19.8%, girls 15.7%) were classified as “judge, police, and etc.”. Responses like “angel”, “the Virgin Mary”, “a person who always preaches the right words”, “Buddha”, “a man on a cloud”, were included here. An interesting finding here is that about 3 children described God as “good mother” in spite of the given choice “good father.”

<Table 21> Imagery of God

	Total	Gender		Grade						Religion	
		boys	girls	1	2	3	4	5	6	Christian	others
Friend	51 21.2%	29 23.0%	22 19.1%	10 27.0%	9 25.7%	10 23.8%	9 21.4%	6 13.6%	7 17.1%	19 19.0%	32 22.7%
Saviour	76 31.5%	37 29.4%	39 33.9%	5 13.5%	13 37.1%	10 23.8%	14 33.3%	17 38.6%	17 41.5%	37 37.0%	39 27.7%
Cruel king	9 3.7%	3 2.4%	6 5.2%		2 5.7%	1 2.4%	2 4.8%	3 6.8%	1 2.4%	4 4.0%	5 3.5%
Benevolent Father	115 47.7%	53 42.1%	62 53.9%	17 45.9%	16 45.7%	27 64.3%	22 52.4%	17 38.6%	16 39.0%	49 49.0%	66 46.8%
Judge police, etc.	43 17.8%	25 19.8%	18 15.7%	5 13.5%	10 28.6%	5 11.9%	3 7.1%	11 25.0%	9 22.0%	18 18.0%	25 17.7%
χ^2 (P)		3.857(.426)		22.670(.305)						1.720(.787)	



God imagery

⁴² “Grand father”, “good mother” were classified under “benevolent father”, thinking along the lines of members of the family.

⁴³ “Giant”, “Zeus”, “whimshical person” were classified under “fearful king”.

3. 4. 3. 5. 18. Has the view of God ever changed?

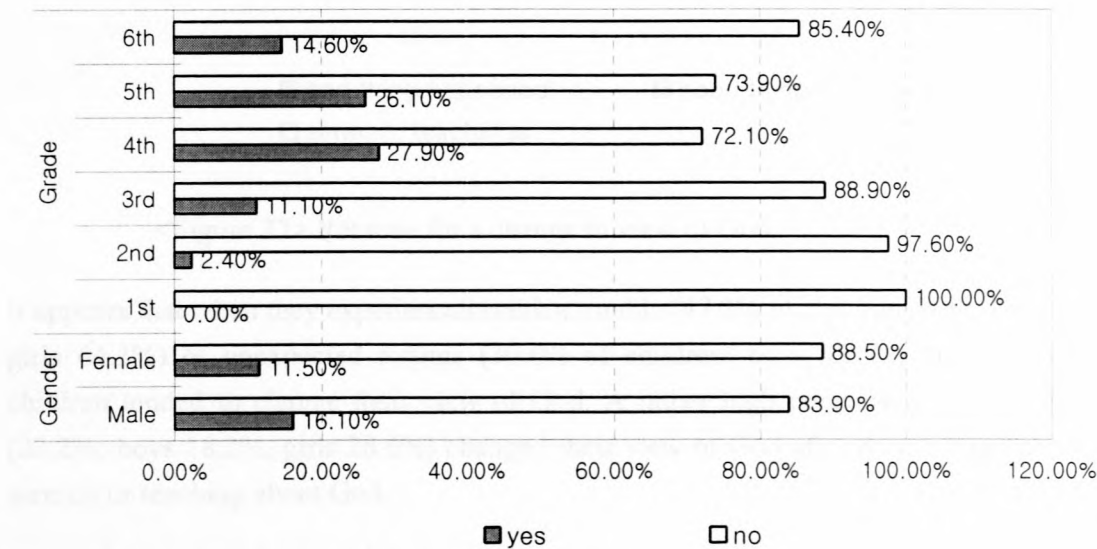
In response to the question “If my view of God ever changed, when did it and what was the reason?” 86.1% of children said “no” and 13.9% of children (boys 16.1%, girls 11.5%) said “yes”. It seems that once the God concept is established, it does not change easily, especially for the girls.

<Table 22> Has view of God ever changed?

	Total	Gender		Grade						Religion	
		Boys	girls	1	2	3	4	5	6	Christian	Others
yes	36 13.9%	22 16.1%	14 11.5%		1 2.4%	5 11.1%	12 27.9%	12 26.1%	6 14.6%	13 12.3%	23 15.0%
no	223 86.1%	115 83.9%	108 88.5%	42 100.0%	41 97.6%	40 88.9%	31 72.1%	34 73.9%	35 85.4%	93 87.7%	130 85.0%
χ^2 (P)		1.133(.287)		24.506***(.000)						.401(.527)	

*** P<.001

A significant difference between the grades ($p<.001$) was shown: for the 1st graders there was no change in the view about God; but for the 4th (27.9%) and 5th (26.1%) graders, the possibility of change was high.



<Figure 22 > Has the view of God ever changed?

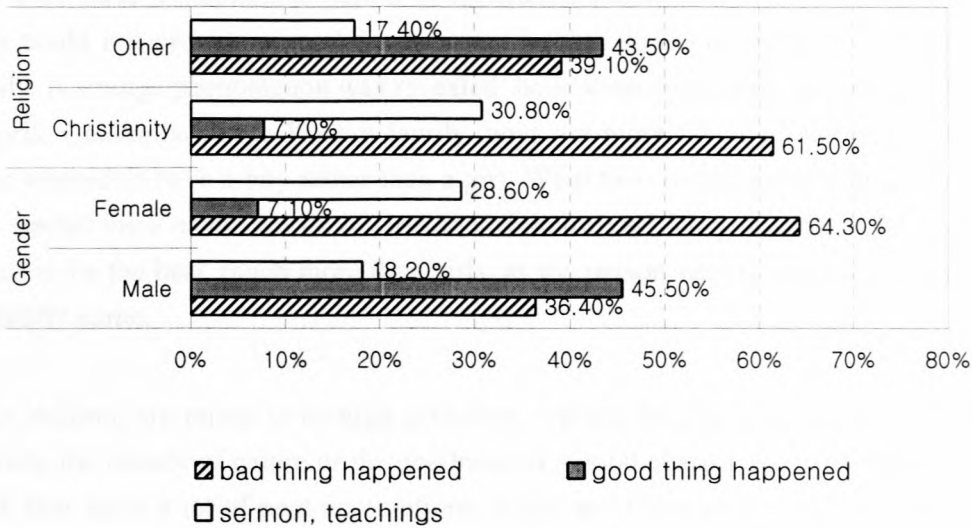
1) The reasons for a change in view of God

47.2% of children said, “a bad thing happened”, or “things did not go well”; 30.6% said “a good thing happened”, or “I got helped”; 22.2% said, “After I heard a sermon

or teachings”.

<table 23> Reasons for a change in view of God

	Total	Gender		Grade						Religion	
		Boys	Girls	1	2	3	4	5	6	Christian	others
bad thing happened	17 47.2%	8 36.4%	9 64.3%			3 60.0%	2 16.7%	8 66.7%	4 66.7%	8 61.5%	9 39.1%
good thing happened	11 30.6%	10 45.5%	1 7.1%		1 100.0%		6 50.0%	2 16.7%	2 33.3%	1 7.7%	10 43.5%
sermon, teachings	8 22.2%	4 18.2%	4 28.6%			2 40.0%	4 33.3%	2 16.7%		4 30.8%	4 17.4%
χ^2 (P)		5.938(.051)		12.922(.115)						5.033(.081)	



<Figure 23> Reasons for a change in view of God.

It appears that when they experienced sudden trouble (47.2% of children: boys 36.4%, girls 64.3%) or unexpected fortune (30.6% of children: boys 45.5%, girls 7.1%), children tended to change their view of God. A rather high percentage of children (22.2%: boys 18.2%, girls 28.6%) changed their view of God after they listened to a sermon or teaching about God.

3. 4. 3. 6. Outcomes of the Empirical Study (Questionnaire Analysis)

Generally, 68.3% of Korean children think that they are “OK” people, 60.6% think the world is an “OK” place to live in because they usually receive good treatment and help from others, 64.5% think other people think more highly of them than they think of themselves, and 51.0% could find someone to talk in a time of trouble. But still a

lot of children (from one third to one half) are left out, thinking that they are “no good”, that unfair things often happen to them, that they are not appreciated fairly and that they are all by themselves in a time of trouble. Their self-image is reduced and their reaction to their problems and troubles is not so positive. Their impression of *Wangtta* was: 51.7% get angry and feel bitterness; 18.5% feel pity or depressed; 7.7% feel fear; 4.2% feel revengeful; 3.1% want to avoid or escape. They prefer to become passive (try to avoid by escaping, try to forget, or appease) or are otherwise very negative and explosive (burst into anger or pay back and take revenge [42.0%: boys 43.9%, girls 40.0%]).

In addition, they do not have many people to emulate (33.6%) as role models and they do not even have a memorable period or experience (40.9%). It seemed that Korean society could not provide a good environment so that these children could grow up healthily. A strange phenomenon was revealed: boys were under more severe pressure than girls. Generally, in the Korean family, boys are more favoured and, until now, parents wanted to have a boy rather than a girl. What then is the reason that the boys took a sterner view of the world, of God and of their lives? They must have felt more pressure to be the best, much more than girls, as the person who is supposed to carry their family name.

Korean children are raised to be high achievers, without having much opportunity to appreciate the beauty of nature or the goodness of a good character or personality. As a result they have a lot of pent-up emotions (anger and bitterness) in their heart, and easily get depressed, without thinking of reacting or negotiating reasonably when they have problems. Korean children are hurried to grow up and have little relaxation. Children do not develop in isolation from the world they live in. Aleshire (1987:20) stated that during the primary school stage, “in both academic and social settings, children need to learn to use the tools and develop the skills that allow them to live up to social expectations. The failure to achieve these basic competencies leads to a sense of failure and feelings of inferiority”. That is the reason why Erikson (1982:48) viewed the primary psychological agenda of primary school children to be the “development of a sense of competency”. However, if social expectation is too high for them, and if their parents show even more negative reactions, the children will experience further feelings of failure and will become more reluctant to face a new situation. As a result, they develop a sense of inferiority. Children need to be welcomed: “Welcome includes acceptance, provision, nurture, and care” (Aleshire, 1987:30).

In the middle of tremendous pressure, Korean children devised *Wangtta*. Many children become victims without knowing how to deal with the situation. They become panic-stricken while experiencing *Wangtta* and are prone to self-destructive behaviours. The 2nd, 3rd, and 4th graders reveal unstable features: A lower percentage of 2nd, 3rd and 5th graders think of themselves “OK”; more 2nd graders have experienced being involved in a *Wangtta* problem; more 3rd and 5th graders think they receive unfair treatment; more 3rd graders think they are not properly appreciated; more 4th graders think there is no memorable time in their lives. This shows how many problems children have. They need sensitive and genuine pastoral care otherwise they will be at risk of yielding to life’s troubles, without even attempting to overcome their problems. The primary school children appear to need more careful and sensitive care, since they are busy building up their self-image on the basis of the image that is reflected on other people’s faces, reactions, emotions and moods. Their self-image is very fragile and easily shattered.

Korean children in postmodern society are in confusion, and are terrified by the impact of swift social change and the lack of favourable human interaction. In short, they are in a crisis. But their God-image has not been destroyed yet: 90.0% of children believe that God exists and loves them (79.5%); 71.8% think God is on their side; God stays with them and keeps them safe; 83.3% thank God when they are happy; 47.7% think of God as a benevolent father, 31.5% as Saviour, 21.2% as a good friend. It is the hypothesis of this thesis that if, sensitive and genuine pastoral care is provided and their biblical God-image is re-presented and re-emphasized and re-experienced in their lives, their spirit will be revived. If they receive more support from their friends, parents and teachers, and pastoral counselor, their self-confidence will grow and self-image will be recovered and sound and healthy. Therefore, establishing a healthy self-image by way of acquiring appropriate God-images will accelerated the healing process recovering from the damage of *Wangtta* and it will even be the preventive treatment for future crisis. This will be explored further in chapter 4.

3.4.3.7. The Interplay between Phenomenon of *Wangtta*, Self-image and Spirituality

As we saw above, the mental strength to resist the pressure of experiencing *Wangtta* and to maintain a sound self-image in the middle of a situation of being isolated from friends and even more from the support, advice and wisdom of trustworthy adults is essential for recovery from *Wangtta*. The so called, “self-image” was influenced and

formed under modern culture where “self” was regarded as autonomous. But, postmodern culture is quite different from and in some sense quite the opposite of the traditional Korean value system. In postmodern Korean society, the integration of various contradictory cultures has shaken the ground of traditional society and unleashed a great tornado of confusion. Most people, especially children, are atomized and experience severe loneliness in the middle of an inhumane mass culture, before they are finally overcome by fear. All are struggling to sustain themselves and they have developed narcissistic personalities, consequently becoming extremely selfish. In the middle of turmoil, most of them have lost who they are, and what they live for. It seems as if the phenomenon of *Wangtta* is the outcome of “identity confusion” arising from a collision of horizons of various contradictory cultures, worldviews and spirituality.

Wangtta is the unique phenomenon that has sprung out of postmodern Korean culture. It is a typical expression of the most narcissistic personality and consumer spirituality of postmodernism. It is an expression of Antisocial Personality Disorder (APD) in children showing their unsuitness to social expectations. *Wangtta* is an extreme form of assault perpetrated by a group. It can be described as the “tyranny of the peer group” showing the evidence of loss of individual identity. Beset by a feeling of insecurity, perpetrators of *Wangtta* are preoccupied with self-protection and self-interest, and only are exerting their will-to-power and manipulation. The logic of power in adult society is being applied to the world of children.

In fear and confusion, children look for love, to be accepted. Actually they are only striving to be loved, without thinking who they are, and whom they can help and love. Daniel Louw (1999:14) contended that “our core human need is intimacy, i.e., to be accepted unconditionally without the fear of rejection.” As Louw said, acceptance and love assume grave importance in the postmodern mind. Without the satisfying of those needs, people feel frustrated and anxious, and sometimes feel disgust about themselves owing to their repeated experience of rejection. They are perplexed and ashamed of themselves. Therefore, in a time of anxiety, meaninglessness, despair and doubt, and guilt, people begin to seek desperately for the meaning of life: Who am I? What am I supposed to do to have a meaningful and worthwhile life? Louw (1999b:14-22) stated that “spiritual direction is closely linked to the existential issues of anxiety (our fear of death, isolation and rejection); despair and doubt (our need for hope), and guilt (our need for freedom and salvation)”. The craving for the “signals of transcendence” (Louw 1999b:11) represents the desperate urge of human beings to overcome the self-made human predicament as exemplified in the postmodern society

of confusion and in the middle of transitional turmoil.

In such a predicament, pastoral counselling can provide hope for human beings. Braaten (1989:20) put it this way: "The question of God arises out of the human quest for meaning; it is, thus a structural dimension of human existence. Statements and symbols about God function to answer questions concerning the nature and destiny of human existence". Pastoral care is concerned with the issues of spirituality and how an individual's Christian faith can play a role in coping better with life. Pastoral care attempts to relate a theology of comfort to people's struggle with meaning, despair, suffering, anxiety and guilt. Pastoral care also needs an understanding of people. But, knowing the human contextual situation only repays us with disappointment. However, "Scripture does not approach human beings primarily in terms of their sin and guilt, but in terms of grace and new being in Christ. ...The point of departure is salvation. This means that in pastoral care human beings should not be addressed in terms of their negative and destructive components (guilt and death), but in terms of grace: the positive and transforming power of eschatology" (Louw 1999:73).

3. 5. SUMMARY AND CONCLUSION

Up to this point, the spirituality of Korean children, especially under the severe problem of *Wangtta*, has been examined. The timid self-esteem or self-image seemed to be at the core of the Korean children's problem. They are clever, creative, happy, and have great potential for development, but because of their inner weakness, they are easily abused and threatened, becoming troublemakers or indulging in anti-social activity. That is, they give up their God-granted potentiality and can not develop their innate talents or gifts because of their stumbling block that is the trouble they meet as they grow. The symptoms are a desperate cry for help, from the depths of their predicament. For a long time, the adults and caretakers have left the children to their own devices. Not much considerations or thought was given to their mental and emotional condition. The focus of the adults' concerns was on the structural and material environment. Now, Korean children are in crisis. They simply need careful, genuine, and sensitive help. If, a sensitive and genuine pastoral care is provided and their biblical God-image is re-presented and re-emphasized and re-experienced in their lives, their spirit will be revived. If they get more support from their friends, parents and teachers, and pastoral counselor, their self-confidence will grow and self-image will be recovered and sound and healthy. Therefore, establishing a healthy self-image by way of acquiring appropriate God-images will accelerated the healing process recovering from the damage of *Wangtta*.

In Chapter 4, the diagnosis and treatment of pastoral care for Korean children will be dealt with. For that, the role of God-images in the spiritual formation of children has to be examined. The process of establishing an appropriate self-image and God-images will be investigated. This will include the kind of God-images children have and the role of various God-images.

4. 1. INTRODUCTION

Up till now we have been investigating the essence of *Wangpa* culture, and the impact of social transition and the influence of modernization on the spiritual and the spirituality of children. We also examined the nature and dynamics of their spiritual behavior. A prominent phenomenon that became apparent was that mental weakness and a lack of proper self-identity were situated at the core of the Korean children's problem, especially in the *Wangpa* problem. Although the researcher does not wholly agree with Erikson's theory, there is some value in his point of his view. Erikson's (1961) self-concept theory states that "all individuals are individuals and have a self-concept problem. As the child's ego becomes more complex, the problem also becomes more complex. As the child's ego becomes more complex, the problem also becomes more complex. As the child's ego becomes more complex, the problem also becomes more complex." The hypothesis is that the self-concept and God-images are inter-related and greatly affect an individual's personality and spiritual growth. The enhancement of self-image and the establishment of appropriate God-images accelerate the healing process in people. The establishment of a healthy self-image through having proper God-images at the right time and place in the child's stage of development is very important. Especially in the primary school period, children have not yet established their proper self-identity. Therefore, an attack or assault to their self-image at that period can cause serious spiritual damage. Moreover, exercising to enhance a healthy self-image by receiving appropriate God-images through peer group activity is indispensable, since a sense of belonging is an important weight in the child's mind. This enhancing healthy self-image can also function as a preventive treatment for children. Erikson acknowledges that the primary school period is crucial for the construction of a healthy self-image.

What can be done about this *Wangpa* problem? What kind of treatment can be given for the tendency of will-to-power and the narcissistic mentality of Korean children? How can we change the worldview, self-image and God-images of children? How can we help children find the real meaning of life? How can we enlarge the child's God-image? How does a person's image of God affect his/her experience of life? What difference do appropriate God-images make in times of suffering and trouble? In pastoral counselling of the *Wangpa* phenomenon, the function of diagnosis of

Chapter 4

THE ROLE OF GOD-IMAGES IN THE SPIRITUAL FORMATION OF KOREAN CHILDREN IN PASTORAL CARE

4. 1. INTRODUCTION

Up till now we have been investigating the essence of Korean culture, and the impact of social transition and the influence of postmodernism on Korean society and the spirituality of children. We also examined the nature and dynamics of *Wangtta*. What became apparent was that mental weakness and a lack of proper self-esteem was situated at the core of the Korean children's problem, especially in the *Wangtta* problem. Although, the researcher does not wholly agree with Steffenhagen, there is some value in his point of his view. Steffenhagen (1990:xii) stated that "all social deviates are individuals and have a self-esteem problem. ... When the client's self-esteem increased, the problem abated". The hypothesis is that the self-image and God-concept are interrelated and greatly affect an individual's potential for overcoming a personal crisis. The enhancement of self-image and the establishment of appropriate God-images accelerate the healing process in people. The establishment of a sound self-image through having proper God-images at the right time, according to the child's stage of development is very important. Especially in the primary school period, children have not yet established their proper self-esteem. As a result, an attack or assault to their self-image at that period can cause severe trauma to children. Moreover, exercising to enhance a healthy self-image by receiving support to the self-image through peer group activity is indispensable, since a sense of belonging carries important weight in the child's mind. This enhancing healthy self-image can even function as a preventive treatment for children. Erikson acknowledged that the primary school period is crucial for the construction of a healthy self-esteem.

What can be done about this *Wangtta* problem? What kind of treatment can be given for the tendency of will-to-power and the narcissistic mentality of Korean children? How can we change the worldview, self-image and God-images of children? How can we help children find the real meaning of life? How can we estimate the children's God-image? How does a person's images of God affect his/her experience of life? What difference do appropriate God-images make in times of suffering and trouble? In pastoral counselling of the *Wangtta* phenomenon, the function of diagnosis, of

assessment, is very important. One of the functions of the pastoral counsellor is that of interpreting. Life is a matter of hermeneutics. *Wangtta* is in essence a problem of values, and of spirituality. This problem has to be dealt with from the perspective of spirituality. The treatment of the *Wangtta* problem requires an appeal to the dimension of the "curate (cure) of the soul" (Howe, 1995:14). Therefore, although the children who are involved in the *Wangtta* problem (victims, perpetrators and observers) sometimes cause us shock, first of all, we have to accept them as persons of intrinsic worth and dignity who bear the image of God.

A pastoral counsellor has to diagnose exactly within the spiritual dimension in order to facilitate change and to foster growth and maturity in character and faith. D. Louw (1999a:132) argued that the pastoral counsellor's task was particularly "to help people to interpret God in terms of their lives, and problems in terms of the content of the Christian faith: i.e. God. This interpretation is determined decisively by two factors: people's understanding and image of God, as well as the quality of their maturity in faith." The understanding of God reflects the meaning dimension about life issues and existential problems. Therefore, metaphors embedded in life stories could be viewed as "an indication of the meaning dimension of these metaphors within social contexts. This challenges pastoral theology to develop diagnostic criteria which undergird the process of identification and interpretation of religious metaphors." (ibid)

4. 2. SPIRITUAL FORMATION

How to understand the world, self and God are processes that are closely related to and influence one another. Particularly in the developmental process of children, the formation of self-image and God-images are intermingled and interwoven. Therefore, the estimation of their God-images has to start from an understanding of the process of the formation of their self-image. The self-image and God-images of children are primarily influenced by and formed on the basis of their relationship with their immediate caretakers, that is, in most cases, their parents. Self-concept develops through the process of socialization, that is, through interaction and social comparison with other people. The process of forming one's self-concept is a personal and individual process but, at the same time, it is a group process within a shared social boundary.

Berger & Luckmann (1966:173) contended that "Identity...stands in a dialectical relationship with society. ...The social processes involved in both the formation and the maintenance of identity are determined by the social structure. Conversely, the

identities produced by the interplay of individual consciousness and social structure react upon the given social structure, maintaining it, modifying it, or even reshaping it." As a result, each nation has its own commonness in temperament within the group, but at the same time a distinctiveness and uniqueness in relation to other nations, that constitutes what is called a national trait.

Moreover, the self-image of people is very closely related to the God-concept of the nation. Koreans originally had a quite healthy self-image and God-images but, with the hard life that resulted from continuous wars, their God-concept deteriorated. The Korean God-concept, especially in postmodern society, seems to have become materialistic and therefore has to be reexamined, reinterpreted and redirected according to the Christian view. This revision could improve the Koreans' self-image too. Ultimately, the improved God-concept and self-image will be a source of healing and a preventive means of protection for their children.

With these ideas in mind, we will begin the process of comprehending the spiritual formation of children by defining the term "self-image".

4. 2. 1. Self-image and related terms

4. 2. 1. 1. Self

For Jung (1971:425), "I" was regarded as the centre of being and "self" was the centre of the total personality. "Self" was an empirical concept and designated the "unity of the personality as a whole". Jung saw the ultimate outcome of the process of individuation as "the realization of the self". Horney (1950:17) viewed the self as "the dynamic core of human personality, the central inner force, common to all human beings, and yet unique in each, which is the deep source of (healthy) growth". Self then can be understood as the source of or capacity for experiencing and expressing feelings, for evolving values and making choices, and for taking responsibility for one's actions.

4. 2. 1. 2. Self-identity

"Self-concept" and "self-identity" can be used interchangeably as synonyms (Frieze, 2000:42). Blasi (1988:233) offered a very global description of identity, as a "conscious and preconscious experience of oneself as a differentiated individual, enjoying a sense of fundamental unity". Markus and Wurf (1987:325) presented identity as "an image of the self that one tries to convey to others...identity is a joint

construction of the person, the audience and the situation". However, in postmodern society, according to Lash (1984:15), the postmodern view of identity is more fluid and substantially weakened in comparison to the former concept of identity.

Friese (2000:69) argued that identity provides us with a structure of values and priorities as follows:

Having a good understanding of who we are implies that we have aligned ourselves with certain values and that we are committed to specific personal goals. This gives directions to our lives, allows us to make purposive and consistent choices and provides us with meaning. ... The functions of identity are to secure a continuity with the past, to give a sense of inner strength, potentiality and personal fulfillment, to provide structure, to regulate and guide social relations, and thus to make life meaningful in the present and to offer directions for the future.

Self-identity can be described as the awareness of separateness and distinction from all others. Self-identity, which is synonymous with self-concept, self-esteem and self-representation, refers to, according to Freud (1957:73), "the ego's continuous attitudes toward the self" by way of the "selective accentuation of significant identifications throughout childhood" which is gradually integrated into "self-images" and which later "culminates in a sense of identity" (Erikson, 1974:209). This self-identity refers to an "actually attained but forever to-be-revised sense of the reality of the self within social reality"(Erikson 1974:211).

4. 2. 1. 3. Self-esteem

According to Steffenhagen (1990:1-3), self-esteem is the very "core of the personality and consequently the basis of all behavior, normal or pathological. Personality itself is an expression of self-esteem ... self-esteem stands for a feeling or affectional state of consciousness ... equals one's assessment and evaluation of oneself at any particular time ... would be extremely variable and would depend largely on the immediate environment." For Virginia Satir, self-esteem is viewed as "the degree to which people accept both their good and bad points". In degree it is continuously changing by "fluctuating up and down within a healthy range, depending on the amount of stress one is experiencing" (Thompson & Rudolph, 1988:221).

In conclusion, self-image can be depicted as the image of the self that one tries to convey to others, is drawn by self on the basis of the reflection of others, which can be variable at any particular time, and which is continuously revised until the time of death.

4. 2. 2. THE DEVELOPMENTAL PROCESS OF SPIRITUAL FORMATION

4. 2. 2. 1. THE FORMATION OF SELF-IMAGE

Fowler (1989:3) used the term "selfhood" to mean "the evolving, subjective experience of becoming and being a person in relation". Eventually people become "reflective selves". Fowler (1989:4) placed the basis of the emergence of selfhood and faith on "the balance of trust over mistrust". To understand how a person grasps their self-image, self-identity and God-concept we have to understand the process of child development. Piaget's structural development will be studied first. The process of forming the self and of spiritual formation will be examined through Erikson's psychosocial view and Stern's four senses of self with Fowler's and Rizzuto's insights regarding the origin of faith, because they have been endeavouring to seek the connecting points between the process of forming the self-concept and God-concept through the developmental process of children. Erikson and Friese (2000:64) argued that "a person's self-concept will continue to evolve, and with increasing age, the self will emerge in more and more refined ways".

4. 2. 2. 1. 1. Piaget's structural development of human cognition

Jean Piaget recognized that infants are active participants who eagerly explore and try to master their environment. He wanted to determine children's cognitive growth and abilities. He studied infants and discovered that there are invariant and predetermined sequential patterns of growth and change, and that the child's personality and learning ability and behaviour develop in a way similar to the pattern of their physical development.

1) Sensorimotor thinking stage (birth to 24 months)

Piaget (1973:54) defined the period from birth to one-and-half or two years as the sensorimotor intelligence stage and subdivided it into six substages: reflex exercise (0-1 month); first habit forming (1-4,1/2 mon.); coordination of vision and prehension (4,1/2- 8,9 mon.); coordination of the secondary schemes (8,9-11,12 mon.); differentiation of schemes of action (11,12-18 mon.); beginning of the interiorization of schemes (18-24 mon.). Described more fully, after a baby is born, he/she exercises reflexes only, then between 1-4,1/2 months there is a stable condition in which the first habitual behaviour is achieved, like sucking the thumb. By the age of 8-9 months the baby begins to coordinate his/her actions with independent movements in relation to the positions of objects. At 11-12 months, by utilizing known means, the baby can search for a lost object. After twelve to eighteen months he/she can find an object that

has been displaced several times.

2) Preoperational thinking stage (period of representation: age 2 to 5 years)

At this stage there appears "the capacity to represent something with something else, which is known as the symbolical function" (Piaget, 1973:16), like speech, play and a gestural system of symbolics that is revealed through postponed imitation, "mental picture or interiorized imitation"(17). Kail and Cavanaugh (2000:129) presented egocentrism as their perceived characteristic when they said that children in the preoperational thinking stage "typically believe that others see the world – both literally and figuratively – exactly as they do. Egocentrism is the difficulty in seeing the world from another's outlook."

3) Concrete operational thinking stage (age 6-10 years)

A child in this period is capable of using a logical process of reasoning that "relates directly to objects and not yet to verbally stated hypotheses" (Piaget & Inhelder 1969:100). That is why this period is called the concrete operational thinking stage. Inferences are carried out through a system of classes, relations, and quantities that maintain logically invariant properties. The capacity for a certain logic is revealed: coordinating operations in the sense of reversibility; logic of classifying objects systematically which will be developed into the ability for sorting and grouping objects into the same kind, therefore reducing the environment to a relatively manageable size; logic of relations. Seriation, is achieved and a child can understand rules, units and syllogistic reasoning.

At this stage, a child can understand that others have different views and also that others think and experience just as he/she does. A child is also able to link, to see the cause and effect, and to understand a series of events in the objective world. This means that there is a major mental change from egocentrism to sociocentrism, which Piaget and Inhelder (1969:94) depicted as "the transition from an initial state in which everything is centered on the child's own body and actions to a 'decentered' state in which his body and actions assume their objective relationships with reference to all the other objects and events registered in the universe". Therefore, especially at this stage, according to Elkind (1998:33), "a school-age child assumes that a rule is inviolate," and learns to live up to social expectations.

4) Formal operational thinking stage (age 11,12-14,15 years)

At this stage, a child shows the capacity for logic and for deductive reasoning about theories and propositions, which can be termed the "logic of propositions", by way of "combinatory" reasoning which "connects any element with any based on a kind of classification of all the classifications or seriation of all the seriations" (Piaget, 1973:24). This logic of propositions will suppose "the combination in a unique system of the different groupments which until now were based either on reciprocity or on inversion, on different forms of reversibility" (25). At the beginning of this stage the capacity for inversion of the reciprocal appears, then it develops into the capacity to order triads of propositions or relations. Finally, the true sense of formal thinking appears, that is, the child can construct all possible combinations of relations, systematic isolation of variables, and deductive hypothesis testing.

4. 2. 2. 2. THE FORMATION AND RELATIONSHIP OF SELF-IMAGE AND GOD-IMAGE

4. 2. 2. 2. 1. Erikson's psychosocial view

Erikson regarded the whole life of an individual as embodying the process of forming a self-identity. He presented eight stages of epigenesis of identity that he perceived as the ever changing and developing process that a person must pass through to be healthy and mature⁴⁴. He emphasized the individual's relationships with significant others and with the environment. He said the process starts with the true meeting of infant with mother when they touch and recognize each other. Erikson (1974:16) described each stage as a crisis but not in that each "connotes impending catastrophe, but as designating a necessary turning point, a crucial moment, when development must move one way or another, marshaling resources of growth, recovery, and further differentiation". Erikson (1974:91) explained the epigenetic principle as follows: "anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole".

1) Trust versus mistrust (birth – 1,1/2 years)

When the infant is born it is helpless and learns to trust through its mother's love and the sensitive care that is given in accordance with its individual needs. Erikson

⁴⁴ Here, only first five stages will be dealt with to focus on children. However, as the speed of development of children becomes faster, the symptom of identity diffusion appears also in primary school children. Therefore, the identity versus identity diffusion stage will be included in this study.

(1974:103) emphasized that not the "quantities" but the "quality" of the maternal relationship - touching, hugging, smiles, affectionate tone of voice, "recognition" and "mutual trustworthiness" – that created the "firm sense of personal trustworthiness". This sense in turn "formed the basis in the child for a sense of identity which will later combine a sense of being all right, of being oneself, and of becoming what other people trust one will become" (Erikson, 1963:249). He also argued that this "trust", then, became the capacity for faith that was conducive to the "vital strength of hope" (1974:106).

2) Autonomy versus shame/doubt (1,1/2-3 years)

At this stage the infant has gained physical mobility, is developing in muscular maturation, is verbalizing, and is exercising his/her autonomous will in controlling the eliminative organs and in satisfying his native curiosity. The entire period of the toddler, which corresponds to the preconceptual thinking period of Piaget, can be said to be that of "a battle for autonomy" (Erikson, 1974:108). If an infant, for example, experiences powerlessness in controlling his/her own urine and bowel movement, and if parents impose too many restrictions or punish too harshly, these can cause the infant to doubt and feel shame about him/herself. The infant will then become over dependent or regress to an earlier stage, for example, sucking his/her thumb, because shaming exploits the heightened sense of being small. According to Erikson (1963:252), "shame supposes that one is completely exposed and conscious of being looked at: in one word, self-conscious. ...shame is essentially rage turned against the self".

For the growth of autonomy a firmly developed early trust is necessary. Erikson (1974:110) contended that "the infant must have come to be sure that his faith in himself and in the world will not be jeopardized by the violent wish to have his choice, to appropriate demandingly, and to eliminate stubbornly". Therefore, early toilet training and unreasonable shaming will hinder the child's later efforts to become an independent person. But in Korean culture, where 10-30 stories of apartment buildings are brought together, the weight of an infant and the speed of its development become items of competition among young mothers in the neighbourhood. As a result, mothers push their children to master the stages at an earlier age, which has a negative influence on the formation of their self confidence. "A sense of rightful dignity and lawful independence on the part of adults around him gives to the child of good will the confident expectation that the kind of autonomy fostered in childhood will not lead to undue doubt or shame in later life" (Erikson,

3) Initiative versus guilt (3-6 years)

At this stage the child has full control of its physical mobility, surplus energy and curiosity. He/she has also acquired an elementary concept of space, time and causal relations. By the age of two years, the child has attained symbolic function, including the beginning of language; can construct a world of permanent objects and a notion of him/herself as a discrete entity within that world; and demonstrates an implicit logic in his/her actions. He/she can become quite aggressive, enjoys competition and insists on his/her goal and has pleasure in conquering or mastering certain skills. As a result, he/she initiates many things with an endless provision of energy, curiosity and vastly increased imagination. At their parents' reactive restrictions and punishment, the guilt feeling springs up. According to Erikson (1974:118), a "deep sense of guilt is awakened". Therefore, if a child is overburdened by too strict adult restrictions, he/she will suffer some damage to his/her spirit and to the formation of morality, and will develop deep regressions and lasting resentments that will be the source of anxiety and stress. In the postmodern Korean family, because of the overloaded schedule of parents or a too permissive parenting style, children sometimes lack proper discipline. Then again, in some families, because of traditionally too strict discipline, a child often grows up with unnecessary, excessive guilt.

4) Industry versus inferiority (primary school period)

In middle or late childhood, a child examines his/her characteristics, including the wishes and efforts that are important for shaping the future self, in light of social standards and the characteristics of important others (Frieze, 2000:62). A child in primary school learns how to win recognition by producing things and results. This stimulates the motive to exert his/her efforts and as a result he/she is disciplined to practice industriousness. The goal of primary school education has to be that of building up good habits and practising diligence. However, if the child is oppressed by excessively high expectations, then he/she easily loses motivation, falls short of his/her goal, and as a result, experiences a sense of inferiority. The danger at this stage is the development of an estrangement from him/herself or from his/her task. In particular, the Korean child when he/she feels excessive pressure to achieve academic excellence and experiences the reaction of the parent's disappointment and the withdrawal of their love, often feels inferior and gives up the dreams, visions and ambitions that arose at the beginning of his/her life, and as a result, heads for an irresponsible lifestyle.

Moreover, in over-competitive Korean society where the only quality used to assess children is academic achievement, the warning of Erikson (1963: 261) has to be emphasized: "if he accepts work as his only obligation, and 'what works' as his only criterion of worthwhileness, he may become the conformist and thoughtless slave of his technology and of those who are in a position to exploit it". This condition is revealed in the *Wangtta* phenomenon.

5) Identity versus identity diffusion (adolescent period)

Erikson (1974:128) described the later school years during youth as follows: "beset with the physiological revolution of their genital maturation and the uncertainty of the adult roles ahead, he/she seems much concerned with faddish attempts at establishing an adolescent subculture with what looks like a final rather than a transitory or, in fact, initial identity formation". But, actually "the sense of ego identity, then, is the accrued confidence that the inner sameness and continuity prepared in the past are matched by the sameness and continuity of one's meaning for others, as evidenced in the tangible promise of a career" (Erikson, 1963:262).

However, in postmodern Korea, the most important issue of adolescent is not identity formation but "what well-labeled college he/she will enter". Therefore, the process or struggle of forming his/her identity has to be postponed to after the adolescent enters college. As a result, many adolescents live mechanically, devoting all their time to study only in order to obtain the most promising job. Others behave as off-the-trackers, so called "delinquents", those who do not have a vision for life, do not know what they live for and only express their anger.

Erikson placed the foundation for the origin of self-concept and God-concept of the human being with reference to the sense of an "evoked companion" in transcendent being. Since Daniel Stern's concept of a "four senses self", assisted by Fowler, sheds great insight on the immediate origin of self-image and God-image that is very important to this thesis, especially almost at the beginning of human life, his work will be examined in detail.

4. 2. 2. 2. Stern's four senses of self and Fowler's view (from birth to two years)

Freudian scholars and Ana Marie Rizzuto said that children form their self-image at about the same time that they form a God-image, that is, at the time of the resolution

of the Oedipus conflict, about age five years (Rizzuto, 1979:6). But according to Daniel Stern (1985:6), infants start to have a sense of self from nearly the very beginning of their lives, that is, from birth, as expressed in his statement, "some senses of the self do exist long prior to self-awareness and language". Stern (1985:32) presented four domains (not phases or stages) of senses of self: emergent self; sense of core self or body self; subjective self or inter-subjective self; and verbal self. These different senses of self do not become blended into one. Rather, each of these emergent senses of self has its own future strand of integrity that will interrelate with the others. Stern's view of four domains of emergent selfhood is vitally important for the understanding of the very beginning of the self-image of infants, especially the pre-language period, which was represented by Erikson's trust versus mistrust stage.

1) Emergent selfhood (from birth to two months)

Stern (1985:37-38) described the condition of the infant at the age of two months as follows:

At about eight weeks, infants undergo a qualitative change: they begin to make direct eye-to-eye contact. Shortly thereafter they begin to smile more frequently, but also responsively and infectiously. They begin to coo. ...Most learning is faster and more inclusive. ...Until this developmental shift occurs, the infant is generally thought to occupy some kind of presocial, precognitive, preorganized life phase that stretches from birth to two months. ...I conclude that during the first two months the infant is actively forming a sense of an emergent self.

Stern (1985: 8) argued that "development occurs in leaps and bounds" that is "in quantum leaps". Infants are actively involved in reality. They have separate, unrelated experiences that have yet to be integrated into one all-embracing perspective. Fowler (1989:12) succinctly explained this when he said, "but somehow by 'innately given' capacity - that is 'amodal perception', infants can translate and relate them into unity". Fowler called this the "genesis of imagination"(ibid.). It has been recognized through various experiments, that under two months, babies can discriminate by smell their mother's milk from the milk of other mothers, they can be happy at hearing their mother's voice although they cannot see their mother, and by six weeks babies notice discrepancies between speech and lip movements.

2) Core self: body self (from two to six months)

According to Fowler (1989:40), contrary to the psychoanalytic theory of Mahler that during the undifferentiated phase infants experience a state of fusion or "dual-unity" with the mother, Stern presented the earlier date of the infant's experience of a sense

of core body at the age of between two to six months. At this age, according to Stern (1985:69), "they [babies] seem to approach interpersonal relatedness with an organizing perspective that makes it feel as if there is now an integrated sense of themselves as distinct and coherent bodies, with control over their own actions, ownership of their own affectivity, a sense of continuity, and a sense of other people as distinct and separate interactants".

Stern (1985:71) believed that infants experience their body as integral and coherent with a capacity for "self-agency" (having volition, having control over self-generated action, and expecting consequences of one's actions); "self-coherence" (being a non-fragmented, physical whole with boundaries and a locus of integrated action, both while moving and staying still); "self-affectivity" (experiencing patterned inner qualities of feeling that belong with other experiences of self); and "self-history" (having the sense of enduring, of a continuity with one's own past so that one 'goes on being' and can even change while remaining the same).

Fowler (1989:13) related the second level of selfhood, the emergence of the core self, in terms of its contribution to faith, to the birth of ritualization. Between two to six months, infants experience separateness from the other, being an integrated body, being able to control their own actions, owning feelings, and sensing the continuity of the self and others. That is, infants become accustomed to patterns of feeling and emotion that are tied to the experience of self, then begin to have a sense of temporal continuity, the expectation that things will repeat, that there is an order to things, and that there is a future to come. The infant's experience is exclusively social, apart from sleeping, and infants seem to be able to convert regular social interactions into generalized patterns of familiarity and expectation. Stern (1985:97) called these conversions "RIGs" (Representations of Interactions that have been Generalized). What Stern designated by an RIG as "an evoked companion" (1985:111), according to Fowler (1989: 15), refers to a "sense of the self with others, reassuring sense of the presence of the other with the self, even when the others are absent". Fowler argued that this can be the antidote to anxiety when the child is alone and this can even be the basis of "the sense of the presence of a divine, transcendent and reassuring reality" (ibid.). Fowler argued this as the origin of faith.

3) Subjective self : inter-subjective self (between seven to fifteen months)

About the age of between seven to fifteen months, infants can relate and communicate with another person. D. Elkind (1974:17) contended that when infants start "eye

contact the true sense of interpersonal relations established". This is the beginning of the deliberate constructing and sharing of feeling, meaning and intention between mother and infant through gestures, postures, and facial expressions that constitutes pre-language expression. As a result, intimacy emerges between infant and mother. Fowler (1989:16) termed this intimacy the "awakening of soul intimacy", brought about through the use by the child and mother of pre-language expressions of shared intent. Stern (1985:124-161) explained this process by the four concepts: "sharing the focus of attention" (infant can point and follow the imaginary line to the target); "sharing intentions" (infant attributes an internal mental state, then mother comprehends the infant's intention and satisfies that intention); "sharing affective states" (infant makes a match between the feeling state as experienced within and as seen 'on' or 'in' another: interaffectivity); and "affect attunement" (performance of behaviours that express the quality of feeling of a shared affective state without imitating the exact behavioural expression of the inner state).

Stern (1985:139) explained these concepts more clearly as follows:

First, the parent must be able to read the infant's state of feeling from the infant's overt behaviour. Second, the parent must perform some behaviour that is not a strict imitation but nonetheless corresponds in some way to the infant's overt behaviour. Third, the infant must be able to read this corresponding parental response as having to do with the infant's own original feeling experience and not just imitating the infant's behaviour.

But in the process of intersubjective meaning sharing, the reflection extends in the area of observation to the area of fantasy. Stern (1985:134) added that the "mother's meanings reflect not only what she observes, but also her fantasies about who the infant is and who he or she is to become. Intersubjectivity, ...ultimately involves interfantasy". Here, Fowler (1989:20) alluded that this contributed to the awareness of God.

The triadic structure of faith emerges with this inter-subjective phase of selfhood. There is an attending to third realities between the parent and child, including shared fantasies as a third reality between them...the contribution of the evoked companion, the reassuring sense of presence emergent at the core self level to this more complex business of affect attunement and symbolization.

4) Verbal self: (15-18 months)

Toward the middle of the second year (15-18 months) children can see themselves objectively. Lewis and Brooks-Gunn (1979:23) insisted that "the self has become an

objective category as well as a subjective experience". Children now also have the capacity for symbolic play and use of language by employing sign and symbol, metaphor and analogue, narrative and metre. Piaget (1973:16) saw the advent of language as "the hallmark of the transition from sensory-motor knowing to preoperational knowing". At this stage, the sense of self that relates to others, world, and self is felt in terms of language and symbol in more conscious ways. In this toddler period, infants begin to form the awareness of taboo, the forbidden, the prohibited, and with it, the inner sense of danger that one might become the very kind of person against whom all prohibitions, taboos, and boundaries are established. Fowler (1989:28) called this awareness "the birth of negative selfhood, the potential of negative identity".

Fowler (1989:27) traced the birth of a God image to this stage when he said:

But in these everyday rituals we also take on the identity that is provided by the names we are given. In mutuality of recognition, in which we are called by name and given a name to call the one or the ones upon whom we are dependent, we have the primordial experience of that which Erikson called the numinous, the mysterious, the transcendent. The sense of an evoked companion that is transcendent.

Therefore, we can see that around the age two years, children begin to form the image of self and God although it is rudimentary and coarse and vague. In the next stage of preoperational thinking, their self-image and God-image will be revised and established further in a concrete way.

4. 2. 2. 2. 3. Fowler's stages of faith and selfhood

Fowler (1987:54) based the theory of stages of faith on the assumption that "human beings are genetically potentiated for reflective partnership with one another and with God". For Fowler (1987:55, 56), "to be a self is a reflexive matter. It is a matter of becoming aware of self as self, and this means in relation to, and with the help of, the responses of others". The development of human self-consciousness passes through various stages that eventually influence the development of an individual's faith. For Fowler (Blazer, 1989:xiv), "selfhood and faith are inextricably intertwined, both beginning at birth, growing within the context of social relationships, and attaining their fullest development within a community which shares mutual trust and loyalty in triadic relationships to self, others, and God".

1) Primal faith and the incorporative self (first two years)

Since babies are born as totally dependent beings, they achieve trust in the give-and-take of the interactive rituals of the relationships with their caretakers. During this period, self and environment seem to be combined as one entity in the dim and fluid experience of the baby. Fowler (1989:1-36) explored the beginnings of imagination, the origins of ritualization and the sense of the "numinous", the genesis of shared meanings and growth of symbolization, and the birth of the soul on the basis of Daniel Stern's identification of the four senses of self that emerge during the child's first two years of life. Fowler (1987:58) termed selfhood in this stage the "incorporative self" and faith the "primal faith".

2) Intuitive-projective faith and the impulsive self. (3-6yrs)

When children begin to use language to communicate about the self and objects in the world, imagination responds to story, symbol, dream, and experience. At this stage children have locomotor control and a workable integration of reflexes and sensorimotor coordination. In explaining the intuitive-projective stage of faith, Fowler also argued that children construct images of God from their interactions with parents and significant others. He thought that what happened between the child and parents or caregivers in the ordinary rituals of daily life and care profoundly affected emerging faith and selfhood. Fowler (1987:59) termed the style of selfhood at this stage "the impulsive self that is embedded in its logical fallacies, its egocentrism, its imagination, its perceptions, its internal contradictions of desire and fear of punishment". Constructions of faith at this stage are drawn from symbols and images of visible power and size. The emergence of a style of meaning-making in faith can be called the Intuitive-Projective stage.

3) Mythic-literal faith and the imperial self (6-8yrs)

At this stage cause-and-effect relations are understood. Categories have been constructed for: sorting relations and for grouping things into classes and types; forming reliable distinctions between fantasy and make-believe; taking the perspectives of others on objects or events of common interest. The constructions and understandings of this stage, however, according to Fowler (1987:61), "are marked by concreteness, literalness, and one-dimensionality of meanings". The orientation of the Mythic-Literal stage, is "on narrative and story as the principal means of constructing, conserving, and sharing meanings" (ibid.). Children of school going age love storytelling and they tend to create stories. They even identify who they are and

belong to by telling stories of their experiences.

Because of the ability to assume the perspectives of others, this stage is oriented to the simple but important form of justice contained in equality and moral reciprocity. God is seen in anthropomorphic terms in the order of a stern, powerful, but just parent or ruler. Fowler (1987:62) called the selfhood that correlates with the Mythic-Literal stage that of "the imperial self." In this stage, selfhood is embedded in needs, wishes, and interests and as a result is very demanding as well as yearning for an independence rooted in self-esteem and competence.

4) Synthetic-conventional faith and the interpersonal self. (11-13 yrs)

The emergence of new kinds of abstract thinking of this stage has some implications for the development of selfhood and faith. And by a change of perspective into so-called "mutual interpersonal perspective taking" (Fowler, 1987:64), children begin to compose the self-image that mediates between what one feels oneself to be and what a significant others seem to reflect. In fact, identity formation can be said as one "conforms an identity", that is, "forming-with others through shared commitments and loyalties". Because of "this conforming quality of the synthesis of faith", this stage is termed "conventional" (ibid.). In this stage children are eager to belong to their own peer group and try their best to be appreciated by their own group, especially in a situation where they have been separated and marginalized from the adult world owing to too high an expectation of them in the academic area and in daily life. Therefore, they yield to the conventional requirements of the youth subculture and surrender to the norms of their peer group. Fowler (1987:64, 66) commented on this as follows:

Values, commitments, and relationships are seen as central to identity and worth, at a time when worth is heavily keyed to the approval and affirmation of significant others. ...Selfhood in this stage is acutely attuned to the realm of the interpersonal. The self is constituted by its relationships and its roles...The central yearning of this stage in both selfhood and faith is for inclusion as a form of intimacy.

The strong need for intimacy and belonging affects the children's faith in that they take on a greater form of bonding within relations. This tendency seems to explain the inside story of the wangtta phenomenon, particularly for the observers of *Wangtta*. Children fear being expelled from their peer group when they protect victims; they want only to be included in their peer group.

Up to this point, we have seen the process of forming a self-image and God-concept, and the relationship between the stage of self and type of faith. Now we have to examine the interplay and relationship of self-image with God-image.

4. 2. 3. THE INTERPLAY BETWEEN SELF-IMAGE AND GOD-IMAGE

4. 2. 3. 1. Psychological theory of self-image (mirror theory)

According to the Concise Oxford Dictionary, “self-image” is “one’s own idea or picture of oneself, especially in relation to others”. It is the image of self that is drawn by the self. Similarly, self-esteem is one’s opinion of oneself. Saussy (1991:18) said “Self esteem is a complex disposition that is related to at least six major experiences: (1) parental acceptance, (2) an ideology (an understanding of human life and one’s place in it) that fosters self-esteem, (3) satisfying relationships, (4) competence, (5) passion for life, and (6) self-acceptance”. However, a human being cannot see his/her image without a mirror. Therefore, psychologists have used the term “mirroring” or “reflection” in explaining the process of forming a self-image.

Self-image, as seen in the psychological theory above, is moulded largely by the reflective appraisals that a person receives from people significant in his/her life. Parents, siblings, friends and peers are all mirrors by which the person receives feedback about how he/she is acting. Saussy (1991:32) aptly remarked on the origin of reflection as follows: “Psychologists have used the word mirroring to describe the mother-child interaction in which the mother, through eye contact and absorbed presence to the infant, gives her a sense of being seen, recognized, and understood. The baby seeks the mother’s face in order to know who the baby is. ...the expression on her face is a reflection of what she sees in her arms”.

As a result, as the mirroring or reflection changes, the “own idea or picture of oneself” can also be changed. If a person receives love, praise, and affirmation, then a sound self-image develops. On the contrary, if a person receives accusation, hatred, and rejection, then his/her self-image deteriorates. Saussy (1991:26) added that “self esteem is by nature in fluctuation because individuals are complex, creative, life-seeking, interdependent people, beautiful, and incomplete (a better word than flawed) and always changing”. One of the hypotheses of this thesis is that a person’s self-esteem can be changed on the basis of the reflective responses of people such as parents, siblings, peers and teachers, at the time that people meet. This changeability of the level of self-esteem opens the possibility of recovery from a crisis experienced by a person. In other words, by enhancing a person’s healthy self-esteem, the process

of healing emotional damage can be accelerated. Therefore, the changeability of self-esteem is the main basis of the argument of this thesis. Saussy (1991:39) added the comment that "the self is a concept that defines what is most personal and unique about an individual. People do not have a false self nor a true self that they can take out and show one another: they are their selves, and those selves are always in process, always changing, each unique". The self-image of a child obtained through reflective appraisals at a certain time can be developed into and maintained as a positive self-identity, if the person who gave the positive reflective appraisals was in close relationship and an authoritative figure such as parent, teacher, adult friend or hero. Then the child will take the associated norms, values, ideas, worldviews and behaviours as his own. Through the process of internalization, a healthy concept of self can be developed into a continuous strong sense of identity.

4. 2. 3. 2. Rizzuto's theory of self-image and God-image

Rizzuto also fixed the start of the process of forming the self-image and God-image at the point of eye contact of baby with mother. But she further traced the childhood process of elaborating a representation of God. This view is important to our perspective in this thesis. The human baby, born totally dependent, grows under the steadfast and affluent provision and protection of his/her parents. Rizzuto (1979:185) was of the opinion that "in the first period of narcissistic relation to the object, the child needs the object to see him as an appealing, wonderful, and powerful child reflected in the maternal eye." The mother is there to give her child a representation, to tell what he/she looks like, to call by name, and to tell the names of the parts of face and body. As Winnicott (cited in Rizzuto, 1979:186) stated, "the eyes of the mother, and the entire face of the mother, are the child's first mirror. Later on, the experience is to be used directly in the first representation of God".

According to Rizzuto (1979:195), by the age of three years, the child's mind is blooming with fantasies, reflection, theories about things, and is deeply involved emotionally with people, pets, and toys. Children of five years place God in their everyday world and ask practical questions about Him. They become more aware of God's presence and may even fear that He sees whatever they do. Six-year-old children relate God in their mind to the larger sphere of creation. They grasp the concept of God as the creator of the world, of animals and of beautiful things. Six-year-olds love to participate in short ritualistic services and to develop a feeling of relationship with God. At this point in development, the child's basic personality has already been formed. Children create a God representation through experience and

fantasy by utilizing imagination.

Fowler (1989:30) argued that Rizzuto claimed, "the God-representations draw from both the parental images and take form in the space between parents and the child", that is, the place that transitional objects (such as the child's teddy bear and bedtime blanket) take which symbolize the security, the care, and the assurance of return of the beloved and trustworthy parents. One important aspect of the analogies between transitional objects and our ideas of God, according to Howe (1995:110), "has to do with the 'presence' that transitional objects mediate". The concept of transitional objects, including the concept of "evoked companion", alludes for us to the presence of the comforting, sustaining, encouraging idea of God. Rizzuto (1979:208) argued that the central thesis is that God as a transitional representation needs to be recreated in each developmental crisis if that representation is to be relevant for lasting belief. The researcher also contends that if the God representation is not revised, keeping pace with changes in self-representation, "it soon becomes asynchronous and is experienced as ridiculous or irrelevant or, on the contrary, threatening or dangerous" (Rizzuto, 1979:200). Howe (1995:105) contended that "the personal God concept or representation is not merely a product of psychological development, but also enters into relationship with and promotes the development of the self". Particularly in the Korean wangtta phenomenon among primary school children, the impact of wangtta on their self-image and God-image is devastating. Therefore their God-image has to be re-interpreted and re-directed by an active encounter with pastoral counsellors at the time of crisis.

4. 2. 3. 3. Biblical self-image : Image of God

The understanding of human nature is crucial to pastoral care. According to Howe (1995:11), "of greatest importance to the differentiation of pastoral counseling from other forms of psychotherapy is a Christian understanding of human existence under God, generally referred to as 'theological anthropology,' which is capable of informing every phase of the pastoral counselor's work". The chief characteristic of contemporary society is mass culture. In mass culture, where individuals are absorbed into an increasingly anonymous mass and manipulated by the mass media, the uniqueness of the individual is easily ignored. As a result, the level of self-esteem tends to be lowered and the self-image shrinks. However, in God, the human being is endowed with great worth. First of all, every human being is created in the image of God and in His likeness. Gen. 1:27 says "so God created man in his own image, in the image of God he created him; male and female he created them". Genesis 5:1 says

"when God created man, he made him in the likeness of God", 5:3 says, "[Adam] had a son in his own likeness and in his own image"; 9:6 says, "whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man".

All God's creation, including man, was perfect and was good to see. Man was differentiated from animals and God entrusted the whole earth to human hands. But with the Fall, man was condemned to death: spiritually, psychologically and physically. The image of God in man was shattered and every aspect of man's being was distorted and spoilt. Kirwan (1984:78) observed, "that [the Fall] was the beginning of mental anguish and psychological struggle. Confusion and distortion now marked the human sense of personal identity. The tragedy of existence in a fallen state had begun". Ephesians 4:18, 19 comments about the fallen state "They are darkened in their understanding, and separated from the life of God because of the ignorance that is in them due to the hardening of their heart". God's image in man was defiled, and man's own ego became the axis around which his thinking, feelings, and actions revolved. Human beings had gone their autonomous way. As a result they lost the intimate Father-son relationship and experienced anxiety and felt guilt and shame.

However, God saw the misery of human beings that resulted from their own choice and own willful actions. God determined to enter into a dialogue with them and sent His own son. God Himself became a human being and died for humankind. Through the atonement of Jesus Christ, believers became His chosen people, His holy nation, and even royal priests (Phil.3:20, 1Pet.2:5, 9). By faith, in Christ man is united with God once again. Here human beings can derive an enormous sense of security, assurance and self-esteem: Although man is weak and sinful, through Jesus' redemption, he/she is saved, loved and forgiven. Even though each individual has no qualification for being saved, he/she is saved not on the basis of his/her goodness or merit but on the basis of Jesus' sacrificial death. In Jesus, each person is accepted unconditionally.

Kirwan's (1984:105) view is that, "self-esteem like self-image is one of the basic components of human identity. A positive self-image and self-esteem both come ultimately from an underlying sense that one is of worth and value." Once man is saved with the freely given and unconditional love of God, man has great worth, because man is purchased at the expense of Jesus' death that cannot be measured and paid for. In Jesus, man is accepted and is considered as precious. This sense of worth that is given through Jesus Christ is more than enough for people to regain the strength and self-esteem that is needed to recover from their trouble. This applies not

only to adults but also to children. Children are precious in God's eyes and in Jesus'. Whenever we see children we should see the image of God and Jesus in them. In India, there is a custom (Hesselgrave, 1978:164) that when a people meet one another, they gather both hands together in front of their chest and bow down a little bit as in a position of prayer. It is said that this is done because they want to show their respect (homage) to the deity in the other person. Although their presupposition is different from Christian perspective, it requires our reflection: How much more precious is the person who bears the image of God. Children need to be treated with dignity, particularly because they are often ignored and cannot claim their own right. Children's equality with adults as human beings has to be respected.

4. 3. PASTORAL CARE OF CHILDREN IN POSTMODERN SOCIETY

4. 3. 1. Pastoral Care in Postmodern society

4. 3. 1. 1. Whole new situation

Emerson (2000:255) stated that "we live in a new day that requires a new look at the very delivery of pastoral care and counseling", that is, the postmodern generational context. Brueggemann (1993:vii, ix) delineated the postmodern situation as something of an emergency and contended that "there can be little doubt that we are in a wholly new interpretive situation. ...nor do I regard postmodernity as something to welcome, but simply something to acknowledge as the inescapable context in which we live and interpret".

Wade (1999:2) contended, "modernism was quite optimistic about our ability to know truth not only about ourselves and our world but also about how to make life better". However, at the end of the twentieth century and after two world wars, the human race realized that optimism in modernism was misleading. Under the pressure to escape from the delusion, a new reaction came into being. This reaction was postmodernism. The massive changes and uprootedness in Western culture in the mid-1950s were aggravated by the computer revolution. In the case of Korea this uprootedness occurred in the 1990s. Alvin Toffler (1981:14) commented on the massive changes humankind faced as "a quantum leap forward, ...the deepest social upheaval and creative restructuring of all time". The reduction of time and space created by the speed of travel, wireless electronics, communication systems through satellites, and drastic development of computer technology allowed instant contact with any one in the world and accelerated the process of globalisation.

As a result, tradition which is the respect for the past became trivial and meaningless, and despised. There came into being an excessive individualism, increasing reliance on bureaucratic institutions, historical dislocation, mass media revolution, and the threat of the extinction of the human race on account of the nuclear bomb. All these constituted the social milieu of postmodernism. Moreover, pluralistic postmodern society, in which people could encounter different sets of values and expectations, promoted ethnic, generational, and ideological diversity. Ideological diversity inevitably brought about relativism and attacked the truth claim, that is, the credibility of the meta-narrative. In a word, postmodernism states that we cannot really know truth at all. LaMothe (1999: 262-263) depicted the postmodern situation:

The postmodern milieu fosters situations that create new difficulties with faith ... many people in Western society experience a sense of emptiness, depletion, isolation, shame, and estrangement. ...The postmodern situation raises disbelief in the essential nature, unity, transcendence, and universality of religious truth, narratives, and rituals raising questions as to the validity and value of one's religious truths. This disbelief also undercuts religious truths in another way.

Clinebell (1985:102) pointed to the pathology of postmodernism as follows: "the challenging and shattering of old values and old hierarchical authority relationships; the paralysis of old political systems (such as nation-states); the tearing apart of families (as new family styles are created); and the threatening of the power-privilege positions of white-male-dominated elites (who will produce further chaos by their resistance to the new age)". As a result, Clinebell (1985:103-104) insisted that this pathology bred "an epidemic of existential emptiness, ethical confusion, meaning vacuums, spiritual poverty". The pathology came into being, impacting every person and his/her relationships. Clinebell concluded this pathology is a "spiritual-ethical crisis". Moreover, postmodern people, especially children, became accustomed to spending many hours a day in relationship with an inhumane electronic brain, and this dried up their human emotions and cut off their human relationships. This sudden change revealed the need to be heard and addressed, and required some time for adjustment. It is for these reasons that people in postmodern society have been thrown into confusion, and are dismayed, losing hope and optimism for the future.

4. 3. 1. 2. Transition of selfhood from modern to postmodern (shattered image)

What Lyotard (1984:xxiv) delineated, "I define postmodern as incredulity toward meta-narratives (a story covering all stories)," or the "doubt to the truth" that covers all situations, became the main feature of the value system of postmodern society. Thus, the impact of the shifting of the paradigm from modernity to postmodernity

caused great confusion and uncertainty in maintaining “the truth claim”. Moreover, in postmodern society, mass media like movies, television and advertising had a great influence on the concept of personal identity, treating it as if it could be purchased. Frieze (2000:86) stated that

The most notable outcome was that individuals started to use the images portrayed in the films, television shows and adverts as models; they became the material out of which people crafted their identities. ...An easy way out is to construct one's identity by copying the suggested mass mediated identities in that one purchases the products that were employed in the creation of such images.

Baumeister (1986:92) aptly pointed out that this phenomenon fosters the belief that “identity follows naturally from the possession of items, implying that constructing the self is as easy as choosing what toothpaste or car to buy”.

This easy assumption of identity was aggravated by contact with the cyberworld. The Internet allowed people to communicate with others immediately, to meet all kinds of people in cyberspace simultaneously in one place. In cyberspace, it is possible to pretend to be somebody else, to live out a dream image, to become the person of one's idealized fantasies. This could be easily achieved, firstly, through Avatar, a figure of cartoon representing a person in cyberspace, by using a computer program that enables the simple creation of a new body image by means of a couple of mouse clicks, by choosing and combining given samples of faces and bodies. Secondly, because computer communication allows anonymity of personal identity, it is also possible to play around with different images of the self, by pretending to be someone else under a false identity, beyond the boundary of one's real age, sexuality, status, or profession. Consequently, a new tendency is becoming evident that, in cyberspace, people regard themselves as having a “transparent body” that cannot be seen whatever they do, and as a result they begin to have the temerity to do whatever they want to.

Frieze (2000:88) argued that owing to the social processes

...in a rationalized, bureaucratized, mediated and consumerized mass society, we can no longer talk about the modern autonomous and self-constituting subject who possesses a stable identity fixed by a cross-time continuity. Identities have become more and more unstable, fragile and fragmented. The multiplicity of incoherent and disconnected relationships pull the individual in countless directions and thus the very concept of an “authentic self” becomes obsolete and consequently identity is disappearing.

Kellner (1992:143-144) also contended that identity in postmodern culture is

fragmented and disconnected and “the decentred postmodern self no longer possesses depth, substantiality, and coherence...”. In a similar vein Gergen (1991:7) contended, “the fully saturated self becomes no self at all”. Wade (1999:6) concluded that “our fragmentation, our lack of an internal ‘gyroscope’ to give direction and balance, the pressures of external forces to conform, the lack of continuity in our lives, together work to strip us of a sense of who we are, or that we are a single somebody at all”. In postmodern culture contemporary people have lost their real identity and their self-image is totally shattered. In conclusion, the postmodern self-image can be likened to a shattered image that appears on a shattered mirror.

Thiselton (1995:130-131) pointed out the destructive social consequences of the transition from the selfhood of optimistic modernity to the shattered image of postmodern self that has lost a real identity as follows:

...a loss of stability, loss of stable identity, and loss of confidence in global norms or goals breed deep uncertainty, insecurity and anxiety... Insecurity, in turn, invites a defensiveness, a letting down of shutters, and an increasing preoccupation with self-protection, self-interest, and desire for power and the recovery of control...For the loss of power, loss of privilege, or loss of well-being is now ascribed to the manipulative power-interest of competing persons or competing groups...At all events, blame, accusation and hostility come to absorb the concerns of the postmodern self.

Then, as Lyotard (1984:3) argued, “Postmodernists are very sensitive to what they call the will-to-power. People exercise power and control over others”. These words describe exactly what is happening in the phenomenon of *Wangtta* among children in postmodern Korean culture. Originally, Korean culture was a shame and honour culture. But in postmodern society the self-image of Korean children is distorted and shattered by the already mentioned reasons of pressure and stress. Furthermore, the long contact with or indulgence in the cyberworld has devastated their sense of self and they regard themselves as having a transparent body, and being free from any limitation or boundary. Therefore they can do anything they want to. As we saw in Chapter 3 already, *Wangtta* is the outcome of the loss of self-identity of Korean children under the pressure of the drastic paradigm shift to postmodern society.

4. 3. 1. 3. Pastoral care for the experience of “being with” - interpathy

Clebsch and Jaekle (1967:4) defined the role of pastoral care as follows: “Pastoral Care consists of helping acts done by representative Christian persons, directed toward the healing, sustaining, guiding and reconciling of troubled persons, whose troubles arise in the context of ultimate meanings and concerns.” Clinebell (1984:42-

43) added the nurturing role, and Louw (1999:19) added the interpreting (assessing) role to the function of pastoral care. In postmodern society, the sixth role of pastoral care, namely, interpreting has to be emphasized. After all, life is hermeneutics. How a person sees and feels, how he/she interprets and deals with, is the essential matter.

Collins (1988:38-40) presented the goals of pastoral care as follows: 1) self-understanding: help "to get a true picture of what is going on within themselves and within the world that surrounds them"; 2) communication: encourage to "communicate feelings, thoughts, and attitudes both accurately and effectively"; 3) learning and behavior change; 4) self-actualization: in Christ, help to "develop one's greatest potential through the power of the Holy Spirit who brings spiritual maturity"; 5) support: give "a period of support, encouragement, and 'burden bearing' until they are able to remobilize their personal and spiritual resources to meet effectively the problems of living"; 6) spiritual wholeness: help to "deal with spiritual struggles, and enables to find meaningful belief and values".

In postmodern society, the meaning and role of the therapist and therapy have been reduced. Gergen(1991:251) said, "under post-modernism, not only is the therapist's expertise in mental matters thrown into jeopardy, but the very reality of a 'patient' with a 'mind to be known and corrected' loses credibility. ...The therapist actively enters into a dialogue with those who maintain the problem, not as a clairvoyant, but as a coparticipant in the construction of new realities." However, the pastoral counsellor is required to be more than a mere coparticipant. In postmodern society, in the middle of the meaning vacuum and subtle extension of will-to-power, and of the loss of self-identity, pastoral care and counseling is required, all the more, to extend and expand its perspective further into the spiritual dimension. Moreover, the pastoral counsellor is required to be present in the middle of the counsellee's problem with an "eqihuman" approach, as Fiet (1986:159) contended, nevertheless, at the same time with the real meaning of authority given by the Word of God dealing with and rebuking the human predicament, with the real means of charisma of the Holy Spirit.

When people face trouble, they withdraw from fellowship. In postmodern society people feel a terrible loneliness being withdrawn from all relationships. Oates (1997:522) pointed out that "love of power and the need to dominate and control have alienated and made exiles of thousands of people". The problems or troubles that people have, especially the conflicts and problems that growing children meet, mean that they are in danger and crisis: they might fall and entangle their lives. However, in some sense, crisis places them in a challenging opportunity: if they were to be

overwhelmed by the problem, scars in their hearts and deep wrinkles in their spirit would remain. However, with genuine and sensitive pastoral care, children can surmount their conflicts and problems, they can develop a broader view of life, a deeper understanding of people and can have a sincere compassion for others. This view follows a similar line of argument to that of D. Louw's book "Illness as crisis and challenge." Illness can include spiritual and mental as well as physical illness. Therefore, the pastoral counsellor in postmodern society, first of all, has to exercise the role of being the "intermediary of God's coming to His people in His word" as Fiet (1986:131) argued. The pastoral counsellor has to be a good listener and catalyst of change by performing the tasks of healing, sustaining, guiding, reconciling, nurturing and interpreting, by being with the counsellee and creating empathy and interpathy.

For Augsburger, (1986:27) sympathy is "the spontaneous response to another's emotional experience, which wells up as the other's pain evokes memories of similar hurts in the past. It is a co-suffering ... Sympathy is a kind of projection of one's own inner feelings upon another." However, the experience of people is so diverse that the counsellor cannot have experienced all of them. Empathy, in turn, is

sharing another's feelings, not through projection but through compassionate active imagination. Empathy is an intentional affective response, rather than the spontaneous automatic reaction of sympathy; ... Empathy, as the perception of the cognitive and affective world of a separate other, is based upon common linguistic and cultural assumptions" (Augsburger, 1986:28).

But in pluralistic postmodern society where different cultures and value systems meet, "interpathy" is required for the pastoral counselor:

an intentional cognitive envisioning and affective experiencing of another's thoughts and feelings, even though the thoughts rise from another process of knowing, the values grow from another frame of moral reasoning, and the feelings spring from another basis of assumptions. ...Interpathy is the voluntary experiencing of a separate other without the reassuring epistemological floor of common cultural assumptions; it is the intellectual invasion and the emotional embracing of what is truly other (Augsburger, 1986:29).

As Augsburger (1986:31) pointed out, "sympathy is the more natural Western response, empathy more automatic in the East, and interpathy a new step to be learned by both as we build bridges between us".

4. 3. 1. 4. Storytelling in pastoral care

In pluralistic postmodern culture, it is said that there is no “the truth” but every person has his/her own truthfulness. The uniqueness and truthfulness of each person’s experience is recognized. Therefore, the postmodern pastoral counsellor has to start his/her ministry with interpathic listening to the counsellee’s own story, which reveals the latter’s own understanding and judgment of reality and life experience. Capps (1993:1) presented the task of pastoral care as “to help people in locating their personal stories within the framework of the Christian story”. Lester (1995:76) aptly pointed to the necessity of pastoral care for people who are in trouble and downcast, when he said, “pastoral care and counseling must attend to those who are running out of a future story. Creative interventions focus on enabling persons to recognize the vacuum created when they give up God who at any moment is calling us into a new future.”

Louw (1998b:300) contended that “diagnosis is simply the interpretation of a person’s total existence. It focuses on clarification, establishing connections, organizing data and interpreting behaviour in terms of the quest for meaning. Focus on the organizing, summarizing and interpretation of data enables a pastoral diagnosis to establish links between faith and life; between God image and self-understanding; between scriptural truth and existential context.” The role and importance of storytelling in contemporary society is widely recognized.

Hyde (1988:103) argued, “the process of storytelling leads from experience through imagination to insight”. The fact that having someone to talk to, in a crisis or trouble already relieves the sufferer from a situation of panic. When a person tells his/her own story, the person clarifies, refines and redefines his/her own story in the process of exploring and examining. And when a person’s own story meets with another person’s story (especially with the person in conflict), the horizon of understanding of one person collides with that of another’s. Then, with moral and value confrontation, according to Gerkin (1986:45), the “fusion of horizons” occurs, and extends the horizon more widely and from this comes the understanding of another person’s situation and perspective. But, since the human being is in a totally depraved situation, in some cases, the encounter with each other’s stories cannot guarantee the stage of disclosure and transformation.

However, God’s story unveils the human identity, the origin of human suffering, the nature of God’s love, the suffering of Jesus for the deliverance of human beings, and

the empowering of the resurrected Jesus through the Holy Spirit so that we can follow Him. The canonical story that is “the truth” can and will be the measure or standard for detecting the error of each individual’s story. Only when the canonical story confronts the human story, when the human story encounters the demand for confession, reconciliation and forgiveness, only at this juncture, can the real disclosure happen, can change begin. This is transformation that signifies “a change to reach a more reasonable solution to a problem situation” (Hyde, 1988:124) through the “healing power of God’s story”. The assessment and treatment aspects of pastoral care, especially with children, have to utilize the process of storytelling. This will be dealt with in detail in section 4.3.2.5. The role of pastoral care of children in crisis.

4. 3. 1. 5. Pastoral care for change and transformation

The goal of counselling can be summarized as effecting a change of behaviour. However, in pastoral care, the change that has to occur is not only of behaviour but also of attitude, and further, of the whole personality and character. Crabb (1977:27) clearly pointed that “the change must be not only external obedience, but also an inward newness, a renewed way of thinking and perceiving, a changed set of goals, a transformed personality”. Change can occur through a new understanding and a new perspective. Capps (1990:17) referred to this change as “reframing”. Bandler and Grinder (1979:1) insisted that, “when we change the frame, we change the meaning...when the meaning changes, the person’s responses and behaviors also change”. In similar vein, Watzlawick et al. (1974:95) contended that to reframe means to “change the conceptual and/or emotional setting or viewpoint in relation to which a situation is experienced and to place it in another frame which fits the ‘facts’ of the same concrete situation equally well or even better, and thereby changes its entire meaning”. Louw (1998b:303) described the process of change in detail as follows:

the old situation and problem behaviour is now changed by means of a new understanding (reframed). The new perspective on the situation, achieved often as a result of using contrast and paradox, gives rise to a surprising reaction which in turn changes the process of interaction within the system. The contrast of the new insight and framework of understanding is paradoxical to the ineffective previous action: this provides an exciting twist, which generates change.

Firet (1986:208) argued that the change has to reach the dimension toward “a sound orientation and the ability to function well all around” and claimed that this was “change in spiritual and mental functioning” which can be captured in the category of “objective realism” for which he coined the word “agogy”. He defined “agogy” as “help in achieving that objectivity; help in understanding the matter before him; help

in learning to hear and to answer" (211). The researcher further argues for a change toward "the whole orientation for life, people and God". The goal of pastoral care can be extended to healing and growth that is mature in character and faith.

Furthermore, the longing and desire for change, the vision for transformation under the grace of God, empowers people to change. Fackre (1984:32) argued for the function and power of vision as follows: "a vision is an imaginative leap into the Not Yet, ... the hopes of biblical faith can be expressed in the language of vision. ... The seer points toward the hoped-for tomorrow and calls the people to it...therefore vision in its profoundest sense is foresight. Vision happens in the light that makes seeing possible." In this sense, it can be said that pastoral counsellor who provides vision and enhances hope carries out the role of seer and prophet, and his/her ministry is the prophetic ministry. In postmodern society, where meaning vacuum is widely spread, the role of pastoral counsellor as the vision provider, hope provider has to be emphasized.

Actually, Fiet presented the whole business of counselling as the work of God. He (1986:15) contended that the living "God comes to His people in His word" through the ministry of proclamation, teaching and counselling. This presupposes that the living God draws near to His people in the reality of history, actualizing salvation by creating a personal relation, in that salvation is experienced and known in love and thankfulness. Therefore, the role of pastor, teacher, and counsellor is that of the intermediary of God's coming to His people in His word.

Usually when a person is in trouble, the feeling experienced is like that of being stuck in a cul-de-sac and the person becomes panic-stricken, and cannot see his/her situation as it is, nor discern properly, nor think creatively. The self-image of the person is twisted and distorted on the basis of the damaged reflection of other people, and is manifested in low self-esteem. Struggling in panic, the person aggravates the situation without finding any solution. But, when God comes, the person begins to understand his/her misery and wishes to be saved, that is, the person "hopes for change". Fiet (1986:211) termed the motivating power generating change the "agogic moment". Through the gift of the Holy Spirit, with the charisma granted to the person, he/she as a human being, in freedom, self-motivated and self-activated, wishes to participate actively and creatively in God's work. In short, a person can change only if he/she, from inside, wishes to be changed. When a person can see the reality objectively without obstructed receptivity, he/she can discern purely and can devise a solution creatively. In other words, when a person can see his/her situation as it is,

without any forced factor, can accept his/her problem, and discern what is lacking, he/she can ponder and devise certain decisions creatively.

However, this can occur only when the person is situated within a safe milieu where there is no criticism, so that he/she feels no need to protect him/herself. When a person feels that there is criticism and accusation, he/she tends to put on "armour" as a defense mechanism. This is why the one who has the problem cannot see the situation as it is. Only when the person begins and continues to perform self-determined action, can he/she be changed effectively. Fietz called this as the work of Holy Spirit. This is the essence of pastoral counselling: when the problem of the human being is dealt with in spiritual dimension, healing is possible in the proper sense. This idea of Fietz has influenced the researcher greatly and comprised the core of the researcher's view of change.

4. 3. 1. 6. The spiritual dimension in pastoral care

Oates (1973:88) contended that "one of the greatest truths that comes to us through the developmental study of personality is that religion is communicated differently at different stages of development of a person. ...The whole religious quest consists of opening the doors of childhood to the incursions of the Eternal." Most developmental psychologists argue that children before the age of twelve years are too young to understand abstract religious concepts. But, empirically, there are lots of evidences that disproves this. Children seem to hold a special place in the heart of God as we see in Jesus' dealings with children (Mt. 19:13-15, 18:1-3). At the same time, children seem to be sensitive to and related to God, in some sense, directly as Shelly (1982:13) depicted, "To a great extent, parents represent God to any young child, but God is not limited by this arrangement. He often breaks through to communicate directly with a child, especially with one who is seriously ill. Children seem to sense the mysterious presence of God and know their dependence on Him." Therefore, pastoral care for children also has to include the spiritual dimension.

Oden (1983:187) contended that pastoral care has to reach to the dimension of "care of souls" which is the "care of the inner life of persons, the mending and nurturing of this personal center of affect and willing. God is the chief carer of souls." Louw (1998b:19) stated that "spirituality implies practising the Christian faith in such a way that it creates an awareness of God's presence. ...Spirituality thus aims to embody faith and to develop a congruency between faith content and daily life." The human being is created in the image of God, therefore, have a relationship with God. Without

the dimensions of meaning and value, the human being will experience an endless feeling of emptiness. A human problem has to be dealt with within the relationship with God. Whether an individual holds a religion or not, a he/she can never escape from the awareness of the presence of God. The image or concept of God influences greatly a person's self-image and estimation of his/her world and life and sometimes encourages and empowers the person in his/her handling of life's problems, which can be devastatingly serious. Howe (1995:17), mentioned earlier in more concrete terms that the ultimate goal of all pastoral counselling is "to help distressed persons discover anew and cherish this divine image within themselves and others, and by so doing, to experience life in all its fullness".

Louw (1998b:12) believed that "both spirituality and the perspective of faith operate as guidelines to assist modern human beings in their quest for meaning ... person's concepts and images of God are crucial in the process of developing spiritual maturity". Therefore, the pastoral counsellor in postmodern society has to examine the counsellee's story carefully to grasp his/her interpretation of God, the portrayals and concepts of God to see if there is any positive, edifying, restraining or destructive image of God. Clinebell (1984:117) also believed that the pastor's most important task is "to help persons face the deeper problems of inadequate meanings, distorted or destructive values and life-styles that are hidden sources of many of their problems in living". Particularly, the analysis of the God images of the counsellee helps the pastor to make a diagnosis of a person's faith. We have studied the nature and role of pastoral care in postmodern society. Now, to apply them to children effectively we have to know the reality and situation of children well.

4. 3. 2. Pastoral Care of Children

4. 3. 2. 1. An understanding of the spirituality of primary school children

Spiritual development is interrelated with physical and psychosocial development. The primary school period is a time of rapid physical, intellectual, social and spiritual growth. This period is the "concrete operational stage" in Piaget's structural developmental view, and the stage of "Industry vs. Inferiority" in Erikson's psychosocial developmental view. This is the time when children learn to win recognition by producing things and achievements. At school they learn the basic skills for living in society; rules become important in games and life. But they have only a limited ability for communication and have a hard time maintaining a balanced view and expressing logically their feelings and emotions, and issues about God. They easily get scared and then shut down their channels of communication and shun others.

They understand God according to His actions such as that He loves, helps, and watches over them. Their conscience begins to develop. Thinking is still concrete but they are beginning to use abstract concepts to describe God. They are very curious and eager to learn about God and heaven. As a result, the sense of a personal relationship with God starts to be important, and they pray in order to make verbal request to God. For them, being a member of a group or community means a lot, and they are eager to be loyal and to please God and Jesus. Spiritually, as they become acquainted with the basic contents of their faith, they begin to gain an understanding of sin and of breaking the law. They think of sin as being naughty rather than rebellion against God but, their perception of guilt changes as they grow. Piaget found that up to about the age of eight, children judge degrees of guilt by the amount of damage done, without considering their motivation or lack of physical skill. Van Heukelem (1982:96) contended that "fears that children express also give clues about their spiritual needs". Around 4-6 years of age, being alone, darkness, animals such as snakes and dogs, and imaginary fears for example, drowning in bathtubs, and ghosts become the reasons of fear. During the period of primary school, according to Miller (1979:217-21), "punishment, guilt, failure, hell, breaking moral code, natural hazards, disaster, political concerns (war, communist take-over), injury or death of self or loved ones" cause great fear for children. Fear of the supernatural and animals are diminishing but also still present.

Prayer means private talk with God. As children begin to realize that adults are fallible, the awareness of someone who knows all and is always right and unchangeable, that is God, gives them great security and confidence. As they approach the later primary school period, their world expands from their own family to others in school and to the community, and they turn from being egocentric to sociocentric and therefore become more altruistic. Shelly (1982:43) contended that they "exhibit not only a growing conscience but also an increasing understanding of forgiveness for wrongdoing". They also envy heroes and wish to be like them.

4. 3. 2. 2. The impact of childhood crises on self-image

According to Sahler (1987:57-58), the impact of a crisis on children's self-image can be seen as follows: firstly, owing to their egocentrism, children think that "they are somehow central to, and therefore responsible for, events in the world around them; that through some act of theirs, especially one perceived as bad or negligent, some disaster has occurred". Secondly, primary school children, who are "struggling with the mastery of skills and believe they must be competent in all tasks in order to feel

good about themselves, are particularly vulnerable to feelings of being inferior or lacking and thus responsible for a bad event". Thirdly, "being inadequate is a shameful thing for which one is taunted by peers in the classroom or on the playground. It leads to withdrawal, aggression, hostility, somatic symptoms such as headache or stomachache, disrupted sleeping, poor school performance, apparent unconcern, daydreaming, hyperactivity, and occasionally, truly antisocial behavior such as stealing and truancy."

Lester talked about the significant impact of childhood crises on an individual's later adult identity, specifically on spiritual formation. He also emphasized the necessity and importance of pastoral care for children when he (1985:16) drew our attention to the following: "(1) children have crises; (2) children deserve pastoral care as much as any other members of the church; (3) the pastor's relationship with children, particularly when they are in a crisis, can have a significant impact on their spiritual growth and development; and (4) few resources have been made available to pastors that inform and guide their pastoral care with children."

The children manifesting the *Wangtta* problem are generally normal children, without any diagnosis of mental problems, who are caught in crises and are experiencing stress and anxiety. Here our special care and interest are focused on the children of primary school age. Lately, on November 12, 2001, a sixth grade boy jumped from a fourth floor apartment window. He sustained head injuries and was in a coma for more than two weeks before he eventually died (Nov. 30, 2001. Joongang Daily Newspaper). He had been rather active and playful, quite good at studying, but had been affected by *Wangtta* and was physically assaulted from March of that year. On November 17, he was involved in a quarrel with his classmates and was bitten at the school toilet. The boy's father visited his son's class and vented his anger, scolding his son's classmates. All the parents of the involved children were called together. The three classmates who had bitten the boy apologised and signed a pledge not to hit him any more. Since that incident, the class teacher mediated and the classmates were apparently able to get on together and associate well. Once in a while the boy said that he did not like going to school. The boy's mother took him to see a psychiatrist and asked the mothers of the other three boys to attend each consultation. But the boy did not like seeing the doctor while the mothers were present. As we saw above, the boy was a normal, active and playful child and was rather good at his studies. Thus he could be regarded as having a sound self-image, but when he was in trouble and things were not going well for him, he just ended his life as he thought that there was no hope for a better future. The impact of a childhood crisis is never to be

overemphasized.

4. 3. 2. 3. The neglect of children by pastoral care

Although the impact of *Wangtta* is very severe and overwhelming to children, especially to primary school children, adults think lightly of it and easily ignore children in this situation. The reason for this, according to Lester (1985:23-35; 1987:11-12), is that, firstly, adults often romanticise about childhood as “a time of fun and happiness, conveying that children have few serious crises”(1987:11). Secondly, adults assume that “the children are unaware of the seriousness of what is happening” or “children do not care”, but actually children “are not insensitive to most events that take place in their world” but “they do not know exactly what to do about it, so they cope in ways we can misunderstand” (1985:29). Thirdly, adults presume that “children are so adaptable that they do not have any crises until the teen years”. But Lester (ibid.) argued,

It is true that children are adaptable. They learn quickly and change their perceptions more easily than adults. This adaptability, however, is also a vulnerability. Because children think very concretely, they can easily distort events and misinterpret the meanings of a crisis. Their unexpressed and unexamined conclusions about what caused the crisis, what the results will be, and what role they played in it may have a destructive impact that will last a lifetime.

The *Wangtta* problem can cause very serious damage to primary school children, since they have not yet established their proper self-image and their incomplete self-image, which is still in the process of being formed, is very fragile. Even in cases where they are well appreciated by those around them and appear quite confident about themselves, their self-image may still be very fragile and easily shattered and may become damaged at any time.

4. 3. 2. 4. The Importance of intervening

Lester (1995:48) contended that, “It is of critical importance to intervene in children’s crises, because how they experience and interpret the crisis will affect every part of their developing selfhood.” Intervening in crises enables children to cope effectively and allows each child “to integrate the critical experience into a developing ‘sense of self’” (ibid.). As a result, their sense of self-worth is enhanced and they are better prepared for effective coping with future crises. They gain competence. However, when children do not receive pastoral care during a stressful event, “the meaning of the crisis may be distorted, the emotions suppressed, and the impact denied” (ibid.).

On many occasions, “faulty conclusions are reached about the nature of God and God’s way of relating to the world” (ibid.). Without careful pastoral guidance, the child may decide that God is angry, or uncaring, or unkind. Without help, “the unresolved and distorted aspects of the crisis may continue to plague the child throughout the childhood years and into adolescence, or return as haunting ‘demon’ in their adult years” (Lester, 1995:49). Effective pastoral care with a child in crisis may prevent the crisis from having a lifelong debilitating effect on the child’s emotional, physical, and spiritual health. Pastoral care with children in crisis can “enable them to make theological sense, in a childlike way, out of both the external events and their internal responses. They can learn to interpret the crisis and its resolution in spiritual terms” (ibid.).

4. 3. 2. 5. The Role of Pastoral Care to Children in Crisis

Lester (1985:57) concluded that the role of pastoral caretaker in a time of crisis is as follows: “(1) to help the children gain accurate information, (2) to participate with them as they interpret, clarify, and respond to these data, and (3) to return to these issues in future conversations to make sure they have had ample opportunity to process and respond to their understanding of the crisis.” If a child has been well cared for, and the proper attachment and bonding to his/her caretaker have been allowed to form, trust will naturally develop. On the other hand, if deprived of or rejected by a parent, a child will be kept from experiencing a sense of security and trust. According to Kirwan (1986:104), “the amount of trust developed in childhood usually carries over into adult life and is reflected eventually in one’s relationship to God”.

When the children reach the primary school stage, Thompson & Rudolph (1988:223) pointed out that, “beside the obvious physical needs, the children have needs for a warm, ongoing, predictable mastery over their world and a validation of themselves as distinct and worthwhile people”. For children, “self-esteem, independence, and individuality go together” (ibid). Consequently, pastoral care and counselling at the time of a crisis have to help them meet the demands of establishing their healthy self-esteem as well as helping them pass through the crisis. Sahler (1987:57) viewed the effects of a crisis on children as “the sensation of being alone and of feeling inferior”. The feeling that he/she is useless and worthless presses him/her down to feel inferior. Therefore, problem solving starts with restoring the feeling of self-worth and of self-esteem so that the child again feels he/she is an acceptable person. Sahler (ibid.) further contended that “frequently, people who have suffered loss or hurt ask for space

– physical and emotional distance from others – to sort out feelings, grieve, and be angry. After a period of time (temporal space from the event) comes a rejoining and with it the opportunity to gain strength from others.”

In a crisis children feel they are the only ones experiencing that trouble, and withdraw from relationships. Their world shrinks and they experience a sense of being alone, loneliness, helplessness, guilt, and even rejection. Primary school children who are struggling with the mastery of skills, are particularly vulnerable to the "feelings of being inferior or lacking and thus responsible for a bad event"(ibid.). The capacity to recover from distancing comes from a feeling of self-worth that is heavily dependent on their relationships. Sahler (1987:61) emphasized that "young school-age children rely heavily on the existence of relationships as markers of their own intrinsic self-worth". The importance of an accepting, tolerant and encouraging atmosphere in the home, school, church and society is strongly asserted. Experiencing acceptance at the time of a crisis enhances children's feeling of self-worth greatly. The feeling of self-worth eventually affects the development and recovery of the self-image or self-esteem positively.

In a crisis, the adults involved are preoccupied with their own anxieties and shunt children to the side for fear that the crisis might harm them. Adults withhold information from children, separate them physically, and avoid their concerns and questions. In reality, children are left out of the "process of dealing with the crisis" and, as a result of this overprotection, they often feel abandoned and useless. It is hard for them to feel a sense of "belongingness" to the group. Lester (1985:58) insisted that "not to fit in, not to have a group, not to belong, is a terrible blow to the child's self-esteem". The children's perception of their inadequacy in the face of the crisis is confirmed and contributes to a sense of inferiority. When they are offered real help in dealing with the crisis, such as solving, decision-making, reconciling, accepting, they gain an immeasurable sense of mastery and of competence.

Children need to reveal their feelings, to express their ideas without any threat and doubt, especially in a time of crisis. They need someone they can talk to who accepts their emotions. Lester (1985:62) described the mentality of children in crisis as follows: "children often connect their feelings with their 'bad self' and grow up trying to suppress feelings which, as they perceive them, are not acceptable to important adult figures. One important goal of caring for children in crisis is that of providing an opportunity for them to express the emotive content of their trauma." Children usually talk to their friends or peers and through this they might experience relief from their

fear, anxiety, anger, grief and pressure, but they often cannot obtain advice and solutions, because their friends' capacity for providing solutions is about the same as their own. However, if they have an adult as their friend whom they can trust, this will lead to a different outcome, that is, not only consolation but also a solution. A pastoral caretaker can be their friend with whom they can share their innermost thoughts and feelings in a time of crisis.

Meanwhile, the childhood period is the time for a child to develop and conceptualize his/her views of the world, people and God, that is, the period for building up a view of life. Generally, it is the adults' attitudes, values and worldview that are transmitted, internalized and become the norm for children throughout their lives. Lester (1985:59) insisted,

Adult friends outside the family carry a different type of authority and, in the case of the pastor, rarely have to get into conflict over discipline. ...With other adult friends, children can see more of the ideal attributes and characteristics they would like to adopt for themselves. By identifying with these adult friends they strengthen their own internal images of who they want to be and become.

It suffices to say that children can establish a sound enough value system or worldview when they have a responsible adult (parent, teacher or pastoral caretaker) as their friend, or even as their hero or role model. In the process of sharing their thoughts and feelings with their pastoral caretaker, their perceptions of the world, people and God can be confirmed and corrected. Above all, children can receive spiritual guidance.

Lester (1987: 14-15) presented the four basic characteristics of ministry with children in crisis: being with them, listening, being an advocate, and representing God. This ministry implies first, physically being with them when they have a crisis and providing care. Secondly, listening to them. Often children need to be heard, not to be told. They need freedom and opportunity to talk and to be understood no matter what they want to say. However, in Korean culture, when children start talking freely about what they think, the parents or elder siblings scold them not to waste time, to stop talking nonsense and go and study. Thirdly, they need someone who offers protection and stands by their side in the social, legal, emotional, and spiritual areas. Fourthly, the pastor's role greatly affects the children's concept of God because children relate God to the pastor. Chapman (1987:43) said that not only pastors but also "significant adults, persons who relate to children with love and concern, join God in the sacred task of creation...God's open invitation to join in shaping a child's life offers every

significant adult a responsibility and a challenge.” Pastors and significant adults represent God to children. Pastoral involvement becomes a sign and metaphor for the presence of God in and through pastoral counselling, and the pastor’s identity can be reformulated anew in terms of his mediating and interpreting function. Through pastors and adult caretakers, such as parents, teachers, relatives and siblings, children are getting to know God. Through the adults’ good personality or attitude to them, children can grasp the image of a loving God. Hurding (1980:10-11) further developed the aim of pastoral counselling as promoting the maturity of faith and the Christ-like character when he said that the aim of pastoral care is that “the image or likeness of God should be restored in us”.

We examined the impact of a crisis on children and the importance and role of pastoral care for children. Now, to offer effective pastoral care for a crisis, particularly for the *Wangtta* phenomenon, we have to concentrate on the spiritual dimension, especially on the God-images that children have.

4. 4. THE THERAPEUTIC IMPACT OF GOD-IMAGES ON THE DEVELOPMENT OF A MATURE FAITH AMONGST KOREAN CHILDREN

God-images are often used interchangeably with God-concepts, but Lawrence (1997:214) pointed out that a God-concept refers to “an intellectual, mental dictionary-definition of the word ‘God’, whereas a God-image is a psychological working internal model of the sort of person that the individual imagines God to be”. So, we will make more use of the term “God-images” from now on. Louw (1998b:330) pointed out that “God-images are a complex issue, within which important roles are played by cultural concepts, ecclesiastical confessions and dogmas and questions about philosophical and anthropological concepts.” Nevertheless, God-images are “linked to a person’s experiences of God within specific contexts” (ibid.). As Fowler (1987:46) contended, God-images are “...Biblical metaphors of God...They never focus just upon God and God’s action, but they depict God’s action as related to creation and as correlated with human action”. Therefore, examining people’s God-images, especially when they are in crisis, will reveal their point of view concerning a proper or improper understanding of the problem, of other people and eventually of God. Therefore, changing their God-images can accelerate the process of overcoming the crisis. Howe (1995:17) argued that the ultimate goal of all pastoral counselling is “to help distressed persons discover anew and cherish this divine image within themselves and others, and by so doing, to experience life in all its fullness”.

4. 4. 1. The God-images of Korean children

For Korean children, as was revealed in the questionnaire in Chapter 3, God was often recognized as a friend (21.2%: boys 23.0%, girls 19.1%), saviour (31.5%: boys 29.4%, girls 33.9%), kind father (47.7%: boys 42.1%, girls 53.9%), judge or police officer (17.8%: boys 19.8%, girls 15.7%) and dreadful king or giant (3.7%: boys 2.4%, girls 5.2%). In response to the question on the favourable attributes of God, 28.6% of children did not respond⁴⁵. But the rest of the children were bold enough to utter their feelings about God: 23.6% answered “forgiveness and love”; 16.2% said “creation power”; 16.2% said “saved me”; 8.9% said “offering grace and help; 3.9% said “I just like him without reason”; 2.7% said “fairness”.

Meanwhile, 71.8% (boys 70.8%, girls 73.0%) of children answered that “God is for me” (on my side) and the reasons for this were as follows: 16.1% said because “He loves me and keeps me safe”; 9.7% answered “He answers my prayers”; 8.1% said “He stays with me always”; 5.4% said “no special reason”; 2.7% said “He forgives me and saved me”; 1.1% said “His fairness”; 1.1% said “He made me and my family”. But still, 55.9% of the children did not respond to the question. In contrast to the above, 28.2% of children thought that God is not on their side for the following reasons: 56.2% of children did not respond; 21.9% said “He does not help me”; 11% said “There is no God”; 5.5% said “unfairness”; 4.1% said “He knows my faults (sin)”; 1.4% answered “no reason”.

Children’s reaction to unfavourable attributes of God were also voiced: 74.5% of children did not respond. It seemed that some Shamanistic influence might have affected their response and they would not dare to utter bad things about God; 8.5% answered “God cannot be seen”; 7.7% said “God punishes me or causes misfortune”; 5.0% said “God did or does not answer my prayer”; 1.9% said “unfairness”; 1.5% said “fearfulness”; 0.8% answered “no power or no use”. It was evident that some of them were dismayed because their prayer was not answered, and were anxious about God’s invisibility and judgment.

Incidentally, one interesting thing was revealed: most (86.1%: boys 83.9%, girls 88.5%) of the children tended to keep their God-image once it was formed. Only 13.9% (boys 16.1%, girls 11.5%) of children answered that their God-image had ever been changed. Generally, the child’s God-image was formed through a Bible story or

⁴⁵ This can be analyzed as follows: first, they feel as if they are not allowed to talk about or evaluate God in any way they like. Second, they do not want to be bothered with thinking about such a difficult and complicated matter. Third, it might be hard questions for young children.

sermon; an adult's intentional or unintentional comments, behaviour or attitudes to God; or their own feeling in a certain situation or circumstances. This finding asserts the importance of an adult's or caretaker's role in sensitively helping the children to establish sound and healthy God-images while they are still active in the forming of their self-image and God-images.

In addition, 13.9% of children answered that their view of God had been changed, citing the following reasons: (cf. Table 23 in Chapter 3) 47.2% of children said "when a bad thing happened", or "when things did not go well"; 30.6% "when a good thing happened" or "when they got helped"; 22.2% said "after they heard a sermon or Bible teachings". This finding opens a rich possibility for pastoral counselling especially with children, since the children's view of God can be changed, particularly, in a time of trouble or a crisis. Children witnessed that when bad things happened to them (47.2%: more girls [64.3%] than boys [36.4%]) while they were thinking God was gracious to them, or when good things happened or they were helped unexpectedly (30.6%: more boys [45.5%] than girls [7.1%]) while they were thinking God was not merciful to them, their view of God changed to negative or positive respectively. It seemed that boys need more encouragement in a promising situation, while girls need more empowerment in troubles and crises. Meanwhile, the view of God changed after the children listened to Bible stories or teachings (22.2%: boys 18.2%, girls 28.6%). This emphasized the necessity for pastoral counsellors to utilize Bible storytelling in crisis counselling sessions. The God-images in a time of crisis has to be checked and reinterpreted and redirected.

4. 4. 2. Pastoral Diagnosis and The Assessment of God-images

On earth, since the "Fall", human beings fall short of what God meant them to be. As a result, humans are continually and perpetually in conflict with themselves, the world and God. This is the existential reality of the human being. Louw (1998b:318) contended that "the concepts of 'pastoral analysis' and 'pastoral diagnosis' refer to the same issue: the understanding, interpretation and clarification of faith within the context of existential questions regarding the meaning of life. In both analysis and diagnosis, what is at stake is the significance of salvation, and how this is expressed in God-images and faith behaviour". Louw (1999b:236) developed the concept of pastoral diagnosis further and depicted as follows:

Pastoral diagnosis is about an assessment of the appropriateness/ inappropriateness of parishioners' understanding of God (God-images) and the application of the Christian faith to those life-issues dealing with our quest for meaning and

significance. Christian spiritual formation, guidance and direction are engaged in one's search for meaning within the realm of our basic fear of death (death anxiety); experiences of loneliness, isolation, depression and despair; our constant experience of guilt and shame. ... Pastoral diagnosis focuses primarily on an assessment of faith in terms of God-images and life's ultimate meaning.

4. 4. 2. 1. God-images and story-analysis

Then, how should we assess and estimate the God-images of a person? The God-images will be naturally embedded in a person's life story. A pastoral counsellor has to listen to a person's life story to clarify his/her problem, to estimate the person's God-image in order to search for meaning in the person's life. The person's God-image often is related to the interpretation of behaviour in the life conflict. Thus, it is a matter of how to relate faith to the life situation, how to connect the God-image and self-image, how to apply scriptural truth to crises in reality. Actually in some sense, faith care is life care as Aleshire (1988) argued in his book "Faith Care". In similar vein, Oates (1962:224) pointed to the importance of a person's spiritual understanding to significant events of his/her life. It is necessary for a person, especially a child, in crisis and trouble to be encouraged to utter his/her spiritual understanding and feelings that are related to that crisis, and to be helped in re-interpreting the meaning of the crisis.

Louw (1998b:321-326) contended that faith maturity can be measured in the following areas: a) the intensity and degree of suffering. Suffering often indicates whether religious experiences and God-images are distorted and the extent of the distortion; b) normativity and guilt feelings. Guilt feelings are usually indicative of what takes place at the deeper level of personal identity and self-esteem; c) the quest for meaning. Goals that play a role in intentional behaviour should be detected; d) maturity in faith. Understanding of salvation, normativity and ethics, hope and future expectations, and support system and fellowship of believers have to be examined; e) belief and content of faith. The presence of God, the will of God, object of faith, the character of forgiveness, the degree of gratitude, prayer and sacraments, vocation, and ability have to be checked; f) assessing 'faith types.' The quality of a person's faith whether it is contributive faith or neutral faith, operational faith, dysfunctional faith, receptive faith have to be determined; g) a test of virtue. The strength and character of a person's faith can be checked by a test of virtue.

In time of crisis, examining (reinterpreting and redirecting) the concept of God that a child has is also indispensable because it greatly affects their understanding of the world and of themselves and also of the problem and therefore their capacity for

recovering from their crisis. The hypothesis of this thesis is that the self-image and God-images greatly affect the person's potential for overcoming his/her life's trouble. Helping children to establish a healthy self-image and to acquire appropriate God-images will accelerate the healing process. And the establishment of a sound self-image through having appropriate God-images at the right time, according to the child's developmental process, is crucial. It can even be a preventive treatment for children, because establishing an appropriate God-image will not only promote more constructive and purposeful actions for children but will also instill hope and foster the development of faith. The awareness of God as the Lord of history, that is, God who is in control of this world, God who is involved in human history, greatly affects, and eventually changes, their attitude to people, God, life and to the problem, and enables them to discover meaning in life even in the middle of trouble and suffering. The function of pastoral therapy is to develop faith and to create a vivid hope.

4. 4. 2. 2. Appropriate and inappropriate images of God

Louw(1999b:251) argued that the "pastor should listen to where the God-image is strongly emphasized, the extent of its role, or whether it was completely lacking when the story was told. Mention of the name of God or related themes ... as well as the various elements of the story, could indicate the character of the parishioner's commitment to God, and dependence on Him." Therefore, we have to know which image is proper or improper, and how these images affect the worldview of a person in trouble.

4. 4. 2. 2. 1. Inappropriate images of God

Louw (1998b:341-343) presented the following examples of inappropriate images of God:

1) God as powerful giant: God is almighty. But if His power gives the impression of a despot or a powerful giant who is indifferent to human beings and will not help or protect them in their suffering, this can evoke negative feelings of being neglected and, as a result, put the person in dismay and depression. As we saw at Chapter 3 [3.4.3.5.17. questionnaire], a few Korean children described God as a giant, Zeus, and a whimsical person.

2) God as a bully: Because of God's justice and righteousness, people in trouble or suffering might think that God is the one who punishes and enjoys human suffering. Therefore, this notion of an unjust God can cause the person to develop feelings of

bitterness and resistance towards Him, which “may lead to hateful thoughts and aggressive actions” (Louw, 1998b:342).

3) God as Santa Claus: Sometimes God is thought of as someone who dispenses gifts and provide protection from misfortune just as an “insurance policy” protects against losses. So, when a person who has this view of God, suffers some trouble, he/she looks at God with doubt and shows distrust in Him. Especially in contemporary society in which the achievement ethic governs, this view of God may cause people to turn against and leave God when they are disappointed.

4) God as mechanic/engineer: God might be portrayed as an ‘engineer’ who made and maintains everything. “He becomes a ‘Mr. Fixit.’ This explanatory principle, which applies a deterministic and mechanical scheme of cause and result, can result in God being held responsible for all painful mysteries of life. Thus God ultimately becomes the author of evil and the cause of suffering. Such an image of God can often result in a religious neutrality leading to unbelief (the rejection of God)” (Louw, 1998b:342). A few Korean children (Chapter 3: 3.3.5.17) thought of God as “someone who always preaches only the right words” without sensitively knowing the children’s weakness, dilemma or struggle in a crisis. As a result, they felt bitterness toward God.

5)God as computer: Some people may think “life has been programmed in advance because of God’s predestining counsel” (ibid.). Such a person then always tends to be in doubt, which results in anxiety, wondering whether he/she or a certain thing is included in God’s predestination or not, without thinking responsibly about his/her own actions and decisions.

6)God as magician: God might be regarded as a capricious magician who has a magic wand and waves it if the human wish is sincere enough. Here, faith is regarded as an instant formula to solve all problems. This might lead to cheap optimism and make people opportunists. A Korean child depicted God as “a man on a cloud”.

7)God as policeman who arrests criminals. Here the researcher add God as the policeman who was evident in the children’s minds. Some people, particularly children, think of God as a policeman, especially when they are up to some mischief. If their only desire is to escape from the watchfulness and searching of a policeman without abstaining from mischief, then it will cause them further stress to avoid God’s watchfulness, and only increase their hostility towards God’s intervention. In response

to the question, "Is there one thing that I do not like about God?" (3.4.3.5.14), some children(13%) answered, "He punishes me or brings misfortune, since He sees and knows all my faults that I want to hide."

These inappropriate images of God distort the view of God and create a distance from God. They also alienate people even from other people and trap the individual in utter dismay and hopelessness. The person then has no intention or willingness to get over the crisis.

4. 4. 2. 2. 2. Appropriate images of God

1) God as benevolent Father: God as gentle and caring father "does not guarantee success, but comforts and provides compassionate love" (1998b:343). In particular, the image of the father of the prodigal son provides people with a great sense of security. But for abused children, the image of God as father scares them away, reminding them of their abusive fathers, so here the image of God as the merciful father who always accepts his children has to be emphasized. One important point has to be mentioned here: in the questionnaire in Chapter 3 (3.4.3.5.17), in response to "the thing that I can imagine when I hear the word 'God'", a few children insisted on 'good mother' in spite of the given example of "good father".

2) God as friend: a friend stays close and shares what one feels and thinks. God as friend represents God's partnership and companionship on the basis of unconditional love and "help concerning two important areas: forgiveness, in the case of human guilt; vision, in the case of human fear of death (victory)" (ibid.). This God-image of friend is particularly important to victims of *Wangtta* who have experienced the bitterness of rejection. This image evokes feeling of security and therefore of gratitude.

3) God as Saviour: The enmity and distance that was created because of sin between God and man has been abolished through the redemptive work of Jesus Christ. The Saviour bestowed on us complete liberation and redemption. This act of Jesus gives peace of heart, especially for the children who fear or feel distant from God because they are aware that "God sees and knows all their faults and therefore punishes them."

4) God as Judge or governor: God has created this world, God is the governor or judge, the human being is his steward. Human history is in God's Hand. This view causes us to have awe and respect for God. "God as Judge does not imply that He keeps count of our debts. On the contrary, He cancels them," (Louw, 1998b:344) He declared the

cleanness of humans in spite of their sinful behaviour on account of Christ's death. This becomes very good news for children.

5) God as Comforter: After the Ascension of Christ, the Holy Spirit came among human beings as comforter and counsellor. He stays within us and intercedes for us with groans that words cannot express (Rom. 8:26). This gives human beings great courage and boldness to go near to the throne of the Lord, as well as confidence that nothing "will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:39). Therefore, the presence of the Holy Spirit confers hope for the future.

6) God as Shepherd: The shepherd knows the world where sheep live and understands its perils and places of safety and nourishment. The shepherd helps the sheep to cope with these difficulties by his guiding presence and with an attitude of tender and solicitous concern. A good shepherd leads sheep to the place of peace and refuge, and provides assurance of hope and confidence even in the middle of the valley of the shadow of death. Also, a good shepherd, if necessary, lays down his life for his sheep.

7) God as general: Jesus, the general of God's army, had victory over death and sin. Human beings, especially children, although they are small and weak, can win the battle with Jesus. As soldiers of God's army, they march for a battle that is already won by the power of Jesus. This gives a sense of belonging and security that children need most. It confers the courage to stand firm, saying "No" to the abuse of power and the victimization of the *Wangtta* victims.

8) God as suffering servant: The image of the suffering Christ culminated in Jesus' death on the cross for the human race. Campbell (1981:47) argued that suffering for others gives way to healing in that "such wounded love has a healing power because it is enfleshed love, entering into human weakness, feeling our pain, standing beside us in our dereliction". This story of Jesus' suffering comforts the victims of *Wangtta*, empowers them to recover from trouble and heals the wounds of those who suffered of being rejected.

These appropriate images of God can change and redirect the view of God, the world, and other people, thereby developing a mature faith and cresting hope in times of trouble and crisis.

4. 4. 3. The Role of God-images in pastoral care

The images of God that a counsellor has help the pastoral caregiver “to determine the quality of patient’s maturity of faith” because “a mature faith corresponds with a constructive concept of God and functional theological perception” (Louw, 1994:80). Louw (1998b:256) argued that “the unique task of a pastoral assessment resides in its ability to identify those inappropriate God-images which hamper the process of faith development. Our basic assumption is that if parishioners’ God-images are obstructive and negative, they will find it difficult to employ faith as a source for growth and a means for dealing constructively with life issues”.

Louw (1999b:255; 2001:338) adapted McFague’s metaphors of the God-image into four main categories: monarchic images (God as Judge, king, governor); family images (Father, patriarch); covenantal images (friend, partner, confidant - dealing with issues of commitment, fellowship, communication, faithfulness and identification); personal images (bridegroom-bride metaphor - which reveal vital existential categories of life such as love, liberation, reconciliation, forgiveness and compassion). On the basis of these God-concepts, in crisis, people usually have feelings related to God as follows: “God’s punishment (retribution); his absence and apathy; his permissance, dispensation and providence (will and plan); and his compassion (pathos)” (ibid.). When they think that some trouble has happened owing to God’s punishment and apathy, they feel as if God is far away and indifferent to their situation. There might be some suppressed bitterness and anger, and anxiety boils up. Louw (1998b:331) argued that “an image of God is problematic if it makes a person rigoristic, feel trapped, inhuman or anxious and if it creates delusions”.

But, the idea of “God’s punishment” and “apathy” can, at the same time, pave the way to retrospection and self-discovery and provide a chance to overcome guilt and recover the relationship with God. Moreover, if they think that, although some trouble was permitted within God’s providence, God still has compassion for them, then, even if they do not understand the whole matter, they still feel God is near, at their side so to speak, and some help from God will be delivered in time. Therefore, they feel that their suffering is worth enduring, and there is meaning in suffering, as Louw (2000) argued in his book “Meaning in Suffering”. Then such a crisis is a time of purification in which the person is trained and tested. Therefore, Louw (1994:79) pointed out that “All four of these symbols (punishment, apathy, providence and pathos) naturally can play a constructive role in the patient’s faith development, depending whether the specific symbol evokes a constructive or destructive

association.”

4. 4. 3. 1. God-images and growth of faith

In time of crisis, allowing children to say what they feel about God at that particular time or generally, is important, because, in Korean culture, talking about God and especially expressing negative feelings about Him is not allowed. This prohibition stems from the widespread Shamanistic concept of God that He is an object of fear, an object to appease, that He is only there for requesting blessings or protection from bad luck and disaster. However, although children do not reveal their regret or bitter feelings, those emotions have already caused them to be in a state of distress. Even in their vague understanding, they are aware that God is in control of this world. So, if something bad has happened, they think that it is because God is against them. Therefore, they just hide away and repress their emotions, and are locked up in their overwhelming feelings of helplessness and fear, without any attempt to recover from their hardship.

Secondly, reinterpreting and representing anew the images of God that a child has is also indispensable because these actions help to enlarge the child's understanding of the problem, of people and of the world. The result is that this understanding greatly affects the child's capacity to recover from his/her crisis. In some sense, life is an ongoing process of interpretation, and faith means becoming creative with God in interpreting life. Faith evokes our creativity, which empowers us with a life-giving attitude, otherwise, in places where death rules, overwhelms and presses us to give up on problems, and to resign from situations and surrender to a crisis, we would be lost. However, faith awakens trust, and hope. According to Thiselton (1995:154), “this ‘creativity’ which transforms and reverses the passive situatedness of the postmodern self, becomes possible through the Holy Spirit because the Spirit transposes self-interest, conflict, and bids-for-power into love for others”. Firet (1986:227) also pointed to the necessity of “creativity” in the agogic moment. Creativity is revealed in “greater flexibility of thinking, breadth of perspective, openness to experience, freedom of impulse, breadth of interest, autonomy, and integrity”. For this reason, Louw (2001:336) contended that,

Practical theology is in need of aesthetic reason which generates the creativity and imagination of hope. ...If aesthetic reason is engaged in the imagination that constructs form and moulds images which rediscover new dimensions of meaning in the everyday via experiences of transcendence, then practical theological aesthetics must pay profound attention to the reframing of existing God-images. ...Aesthetic reason views metaphor as the venture of imagination to explore new

avenues of conversing about God, by creating images that correspond with contextual issues which touch our very quest for meaning.

Louw (2001:340) further developed and argued that,

Aesthetic reasoning consists of: imagination, inspiration and creativity; deconstruction and reconstruction; interpretation and metaphorical and symbolic thinking; anticipation, vision and hope. To portray God in terms of life issues in such a way that it inspires human beings to use their imagination. Imagination, as the result of a creative hope, must be heuristic so that it can redescribe God and reframe existing images in such a way that this leads to a meaningful and significant interpretation of vital issues of life.

Therefore it is necessary for the pastoral caregiver to assist people “in understanding and interpreting God in suffering ... to alter a patient’s attitude from a bleak existence (despair) to a new vision (hope)” (Louw, 1994:80). The good method of utilizing aesthetic reasoning is art therapy. Art therapy is excellent for children. Kae-Jé (1988:262) defined art therapy as “the use of imagistic expression to promote understanding and integration of the self and to improve mental health”.

The counsellee’s concept of God influences the capacity to overcome his/her life problem. Among the four categories of God-images mentioned above, grasping the merciful and compassionate God-image encourages children to recover from their crisis. Sometimes children in crisis think that the conflict or trouble occurred as the result of God’s punishment because of their wrongdoings. Consequently, they lose heart and easily blame themselves and even hate themselves and do not try to find the solution to that conflict. Generally, human beings try to find excuses when they are in front of a stern judge, in order to avoid rigorous punishment. But, in front of a merciful Saviour they tend to confess their shortcomings and mistakes and ask for forgiveness. Especially for children, who by nature are very dependent beings, acquiring the merciful and loving God concept encourages them to tell their problems or situation honestly, and to feel close to and restore their relationship with God. In this way they achieve a feeling of security, and consequently enables a change in their attitude from despair to hope.

Moreover, as they are aware that their sinful behaviour caused their Saviour to suffer, experiencing forgiveness lifts their guilty feelings and greatly enhances the growth of faith in children. Children are very sensitive to feelings of warmth, acceptance and security, since “their milieu is built on relations in which they seek trust and acceptance and they have a need for safety and protection” (Louw 1994:129).

Therefore, children need to become acquainted with the merciful and compassionate God-images, because God's unfailing covenantal love imparts a profound feeling of security to children.

4. 4. 3. 2. The impact of a suffering God on the experience of *Wangtta*

The images of a suffering God in Christ not only comfort human beings but also help change their perspective of God, the world, and other human beings, because experiencing the involvement of God in the history of man, especially at the time of personal suffering, empowers the frustrated heart and generates hope. Therefore, the story of God's suffering in Christ and His compassion should be told but must also first be experienced in the life of the pastoral caregiver, parent, and significant adults before they are communicated to children. Louw (1994:78) argued that the pastor's task is to help believers "to understand how their perception and concept of God play a decisive role in their interpretation of suffering ... whether the concept of God plays a constructive role and has a positive influence on the patient's origin of faith and emotions or whether it plays a disrupting and destabilising role". He continued that it helped "to sustain the patient in discovering the meaningful implications of the suffering God's self-involvement... The implication of the concept 'the suffering God' is that God himself identifies with human suffering by doing something to suffering. He bends suffering around to become an ingredient for the development of faith and hope." (79)

God is almighty, He created the universe and all the living things in it. Although He is great and mighty, he is very sensitive even to a small thing. He knows people individually, by name and situation. He knows the heart and thoughts of each person, even more, He knows every conflict and trouble hidden deep in the heart that a person dares not reveal to anyone else. He draws near and identifies with the person through Christ's suffering. In Christ's suffering and crucifixion, Jesus the Son of God, obeyed His Father up to the point of death without any complaint or excuse, rather, He willingly gave away His life because of His love for human beings who had only caused Him trouble – although He came to save people, people only rejected and deserted and crucified Him.

Moreover, in Christ's crucifixion, God the Father showed great love. At the moment of His only beloved son's death, although He is almighty, He merely folded His mighty hands. If He had only stretched out His arm, or had spoken some word, or taken some action, Jesus, His only begotten son, could have been saved. But at that

moment, the Creator God and Father did nothing, as if He could not do anything. He did not spare His only beloved son who deserved to be spared. Instead, the Father God wanted to save humankind. In Christ's suffering and crucifixion, God identified with human beings, with human suffering. Sometimes, in suffering, a person cries out to the Creator God, "Why me, Lord? Why on earth, why should this thing happen to me?" The Creator God is qualified to say, "Why not you? I did not spare even my beloved only Son." However, the Father God does not say that. He just draws near and reveals His presence and identifies with the human being (through the suffering of Christ) and comforts His people.

His Spirit, the Holy Spirit stays in His people's heart and guides them into truth, comforts at the time of trouble, and helps them in their weakness. People in their trouble, do not know what they ought to pray for, but the Spirit himself intercedes for them with groans that words cannot express (Rom.8:26). He continues to intercede and to witness for them that they belong to Jesus, even if they are not worthy.

Paradoxically, Louw (2001:334) described the suffering and crucifixion of Jesus as beauty and power, in saying that "the most suitable and appropriate form for presenting and describing the Being of God, is the deformed beauty of divine vulnerability, as depicted in the notion of the suffering God. The task of practical theological aesthetics is to reveal and to disclose this 'ugliness' in order to instill a creative hope. ...hope as a creative expectation...". All the more, Christ's crucifixion did not end with death but with a resurrection that conquered the power of death and sin. That the God of power, of resurrection, knows and draws near and identifies with human suffering gives them hope in waiting. According to Louw (1994:), the resurrection of Jesus showed His power over death and empowers us in that:

The victory of the resurrection over the powers of suffering and death defines God finally, once and for all, as the living God. In the light of the resurrection, life is understood as a power towards reconciliation, forgiveness, victory and healing. The living God thus addresses people, not on account of their sin, misery and pain, but on account of his mercy and compassion... The living God deals with people out of victory over death and the annihilation of guilt. This perspective generates joy and gratitude for life and hope for the future to which maturity of faith is thus linked.

On these bases, Louw (2001:339-340) presented the image of God as our Partner for Life who experienced all the human weakness, yet without sin, is able to sympathize with our troubles, who can also empower human beings with hope:

This metaphor allows us to enter into the domain of the 'beyond' by means of a vital understanding of the Christian hope. ...The notion of 'Partner' depicts God in terms of fellowship and identification. A Partner for Life cannot be comprehended without dealing with the existential category of suffering. ...[it] portrays and depicts the living God in terms of the deformation and distortion of vulnerability. ...This metaphor for God, Partner for Life, challenges human beings to exemplify the significance of the Christian faith by means of poetic speech and artistic presentations within all relationships of life.

Therefore, to understand God in suffering through Jesus Christ changes and widens our perspective of God, of other people, life, and trouble. It also empowers and generates hope among children, especially those who are involved in the *Wangtta* problem.

4. 5. PASTORAL CARE FOR CHILDREN AFFECTED BY THE PROBLEM OF *WANGTTA*

4. 5. 1. The Self-image in the *Wangtta* problem

Generally, primary school children tend to be joyful and pragmatic. They are usually optimistic and eagerly adventurous. They can understand the process of give-and-take and other's expectations, they become sensitive to social commitments, and begin to develop a sense of conscience and moral values. They also begin to develop the ability to love others as they begin to learn to take on expected social roles. This new ability influences their experience and expression of emotions – especially love and affection. According to Erikson, the developmental task of primary school children is to acquire a sense of competency. The sense of competency arises from a well-built physical appearance, mastering of physical skills, achieving academic efficiency, and developing social skills. If children fail to achieve this sense of competency, then a feeling of inferiority emerges.

Aleshire (1987:20) stated that, "children do not develop in isolation from the world in which they live. The development of children is best understood in the contexts of family, community, and culture". As we saw in the mirror theory of the establishment of self-image, primary school children form their self-concept through their perceptions of the way others view them and treat them. Aleshire (1987:23) continued, "as children become increasingly self-aware, the reactions of peers, parents, and teachers to their competence become a key ingredient for development. Positive reactions incite feelings of confidence that lead to the development of more and better competencies. Negative reactions lead to feelings of fear and failure, to resistance toward new tasks, and to a sense of inferiority." As a result of the latter, they will

develop a low self-esteem.

Now, we have to pay attention to the phenomenon of the “hurried child”. According to Elkind, primary school children are being hurried and pushed by parents, school systems, and the media. This is even more true in competitive, postmodern Korean society. Within this milieu of being pushed, children experience an enormous amount of harmful stress and feel the frustration of learned helplessness. They respond to stress with anti-social behaviour, by dropping out of school, with random anxiety and anger aimed at anonymous crowds, by resistance to adults and even to the norms and rules of society, and by escaping from reality. Elkind (1981:116) aptly pointed out the mental dynamics of hurried child: “hurried children are stressed children. Under stress, people become more self-centered, more egocentric than when not highly stressed...it amplifies the individual’s sense of uniqueness and invulnerability. ...People are likely to be more impulsive risk-takers than more cautious ones.”

Since children are very sensitive to others’ reactions to them, crises might have a direct impact on their self-image. In the middle of crises and problems, they seldom obtain support and encouragement. In particular, *Wangtta* has a very damaging impact on the self-image and easily attacks the whole personality of the child. Capps depicted eight deadly vices correlating to the eight psychosocial stages based on Erikson’s life cycle theory. For the period of primary school, Capps (1983:42) designated “envy” as the developmental vice:

Envy is the desire or longing for what others possess, ...Few children escape the sense of being inferior to others, because few children excel in everything. ...Behaviorally, envy may take many different forms. Some children avoid children of whom they are envious, others seek ways to “cut them down to size,” while still others make concerted efforts to associate with the child of whom they are envious in order to participate, vicariously, in that other child’s superiority over others. Attitudinally, envy often involves the strong feeling that life is unjust (“why is Mary so smart and I’m so dumb?”), envy often harbors the desire for revenge (“I hope Mary flunks the quiz”). ...Envy is basically destructive to the envious person... because envy creates a pervasive feeling of impotence. When individuals become consumed with envy, this generally immobilizes them.

This view also applies to the dynamics of the mentality of children who are related to the *Wangtta* problem, including perpetrators, victims and observers. This envy, in the middle of their stress and frustration, seemed to drive and activate the children to a ruthlessness towards their own peers.

4. 5. 2. The God-images in the *Wangtta* problem

Wangtta is the result of a subtle explosion of hidden anger, and the expression of a vengeful heart against the helplessness that children feel in a drastically changing and ever-competitive postmodern society. On many occasions, the researcher has met angry children. Often they were not aware whom they were angry with. They were angry with someone and at the same time with everyone. They thought the world was unjust and unfair. At the centre of their anger, there was an anger towards God, who was supposed to be in control as an almighty king and righteous judge. However, in most of the cases, they were unaware of the fact that they were angry with God, or they were afraid to reveal their anger towards God. They thought God was like a cruel king who enjoyed their suffering, or like a ruthless judge who is insensitive to individual pain, or like a powerless or precarious manager of the world. For primary school children, God was understood through His actions, since primary school children think in concrete terms, that is, in terms of the life that they experience. Sometimes, even the encounter with a pastoral counsellor was seen as God's involvement with their case.

According to Gardner (1987:40), representations of God may reflect certain gender differences: "it would appear that girls tend toward a more aesthetic deity while boys describe a more rational deity. Girls talk of and depict a more relational God who acts toward them in personal ways while boys describe a more active God who does things in the world⁴⁶". Therefore, listening to the stories of children, especially those in crisis, for example in cases of sickness, death, divorce, moving or *Wangtta*, may open the door to a conversation that points to beliefs about who God is and how God deals with people. The appropriate God-images can provide the feeling of security, the new perspective to God, the world, people and self.

4. 5. 3 Reframing God-images and self-image

Sahler (1987:62) insisted that "the role of the pastor is to use imagination and creativity in trying to assume the child's role in whatever the crisis might be in order to understand why certain behaviors are occurring. ... Breaking the enormous problem down into its component parts and dealing with each in small, manageable steps is essential to the restoration of adaptive equilibrium." Although Korean children seemed to be overwhelmed by the *Wangtta* phenomenon, the *Wangtta* problem is not an insurmountable, unconquerable mountain. We have already analyzed

⁴⁶ See also the view of Korean children's God-image in section 4.4.1 The God-images of Korean children.

and examined the *Wangtta* phenomenon into small, manageable compartments. Now a treatment has to be presented, fitting to each compartment.

The God-images that the children had were distorted and the self-images of children who were related to the *Wangtta* problem, not only victims but also observers and perpetrators, had been shattered. Therefore, recovery from the *Wangtta* problem has to be started from a restoration of the God-images that humans have by representing the image of God in the human. According to Kirwan (1984:76-79), Adam and Eve who were created in the image of God, before the Fall, “received all types of sensory input perfectly” and “had absolute knowledge not only of what things actually were (reality) but of what they could be (possibilities)”. Moreover, they had “an accurate sense of values, that is, of how things should be”. However after the Fall, the original image of God in man was defiled and shattered. Adam and Eve’s perceptions changed and they went their autonomous way. They began to experience anxiety and depression and lost their “harmonious relationship with God, with the rest of creation, with one another, and even with their real selves” (88). They lost their self-identity and became susceptible to sin. “Because of the fall, humans suffer from bodily disorders, deformities, abnormalities, and deterioration” (90). “The will along with the cognitive and affective aspects of the heart, has been badly damaged; to a large extent human beings no longer have control over themselves.” (91) But God had a plan of redemption for humankind that “culminates in the death and resurrection of Jesus Christ” (93). Jesus ransomed the debts of the human race.

Human beings received salvation through Jesus’ work of redemption: no human qualified for salvation, was worthy to be redeemed. However, once they were redeemed at the expense of the blood of Jesus Christ, they came to have a worth greater than the whole universe. Because of the given redemption on the basis of their confessional faith in Christ, the justification of human race for whoever believes has been declared; the changed status from slave to son has been proclaimed. In other words, they were moved from “condemnation” to “justification” and from “death” to “life”. How awesome is this message! This should be the basis of Christian self-identity and self-esteem.

Regardless of how much shame they might feel about themselves because of being victim of *Wangtta*; regardless of how much guilt they might feel because they have forced people to experience *Wangtta*, ignoring the pain of the victim, perpetrators, observers and victims of *Wangtta* can restore their self-image within the newly acquired status of “children of God”, “chosen people, royal priesthood, a holy nation,

a people belonging to God" (1Pet.2:9). They can accept their newly given status on the basis of an understanding of the renewed images of God, such as loving Saviour, good friend, Shepherd, and therefore the Partner for human life. Even the perpetrator and observer of *Wangtta* can experience the cleansing of their guilt and the forgiveness of their sin by the renewed understanding of the God-image that conveys God who freely forgives the one who is not worthy of forgiveness, on the condition of admitting and confessing what he/she has done.

Through storytelling the inner state of children who are related to *Wangtta* has to be revealed. *Wangtta* perpetrator and observer and victim has to gather together and share what they have experienced through *Wangtta*: victims has to reveal their bitterness, perpetrators has to confess their guilt, observers has to admit their cowardice. Then their horizon of understanding becomes wider, and the barrier between them is lowered through their sharing. At this point, forgiveness and reconciliation is undertaken and experienced.

Friese (2000:70) argued,

Identity provides people with a sense of inner strength and resilience. Identity enables persons to remodel the world in their own terms and to bestow it with meaning. Expressed negatively, people without a firm sense of identity are without directions in life, are characterized by a sense of inner emptiness and are vulnerable to be claimed by others. Furthermore, they have difficulties in adopting a self-determining perspective, are more likely to draw on other-directed problem-solving strategies and avoid confronting personal problems.

Therefore, the newly obtained self-image and God-images can empower people, especially children involved in the *Wangtta* problem.

4. 5. 4. Systems thinking in the *Wangtta* phenomenon

D. Louw (1998b:74) regarded the total process of the pastor's listening, analysis, diagnosis and treatment as pastoral encounter and emphasized the importance of context in saying that "two factors should be considered during the pastoral encounter in order to understand human problems. Firstly, problems are embedded in cultural contexts in which attitudes, values, customs and rituals play an important role. Secondly, problems may correlate with the position and status which people adopt and hold within a certain network of relationships." It suffices to say that this comment touches the core of the hermeneutics of *Wangtta* problem of Korean children. The *Wangtta* problem has to be dealt with through the systemic approach, and the focus

has to be more on the contemporary cultural context and the process of the formation of the problem.

For Augsburger (1986:178), a system is a structure of elements related by various processes that are all interrelated and interdependent. In this sense, the *Wangtta* problem has to be dealt with in regard to the personal (self-image and God-image), familiar (family systems theory), and social contexts. Graham (1992:13) in his book, *Care of Persons, Care of worlds*, termed his method “psychosystemic” and delineated it as follows: “‘psychosystemic’ refers to the reciprocal interplay between the psyche of individuals and the social, cultural, and natural orders. This interplay is not neutral or static; it is value-laden and teeming with possibilities. The character of persons and their worlds come into being by the mutual influences of each upon the other.” Friedman (1985:14) drew our attention to the features of the systemic approach: firstly, systems thinking “focuses less on content and more on the process that governs the data; less on the cause-and-effect connections that link bits of information and more on the principles of organization that give data meaning.” In systems thinking, multiple causal factors are recognized and they are seen to be interrelated with and interdependent on one another. Secondly, “the components do not function according to their ‘nature’ but according to their position in the network” (15). Thirdly, systems thinking also creates different strategies for inducing change. Systems thinking “treats the structure as a whole and tries to correct problems not by eliminating or fixing the ‘bad part,’ but by inserting new input designed to cancel out what has gone wrong”.

In their competitive society where only the achievement ethic dominates, Korean children had no other choice but were driven to fit into the social system and produce what society demanded of them. They had no right or chance to present their voice for the changing of social systems, for participating in the process of legislating the educational policy. They even had taken away from them the appropriate channel⁴⁷ for

⁴⁷ In modern Korean History, youth especially high school and college students were the main element of Korean reformation against political corruption through student demonstration movement. The student demonstration movement in Korea had contributed to the common wealth since the time of Japanese governance. 1) Anti-Japanese movement was initiated by the students of mission school. 2) In modern history, the Liberal party of the first democratic republic of South Korea had been grasping political power for 12 years, even using rigged elections. The college student union protested against the government and marched to the Blue House of president Lee, Seung Man. Police fired at them causing many casualties. Then high school students and citizens joined them. The 4.19 students’ demonstration (1960) stopped the corruption and caused a change of political power. 3) After the military coup (1961.5.16), the military junta (1961-1980) was controlled by a series of dictators. They tried to extend their regime by changing the Constitution and brutally suppressed whoever was against them. However, there was continuous student protest against the despotism, political suppression, and students fought for the protection of democracy. The student demonstration movement, in some sense, could be said to have been one way of deflating the stress and pressure of reality experienced by students. However, after the birth of civilian government, the student demonstration movement lost its

defusing their stress and their feeling of being pressured. This social aspect of children's and youth's stress has to be considered in the process of looking for a solution to the *Wangtta* phenomenon. Louw (1999b:276) made it clear that "the assessment of a mature faith and the impact of different God-images on different religious experiences cannot be made without making a social and cultural analysis. Pastoral anthropology has to try to determine the interplay between cultural values and God-images."

In pastoral counselling of the *Wangtta* phenomenon, the functions of diagnosis and treatment are very important. In particular, the dimensions of "spiritual assessment" and treatment are crucial, since the credibility of meta-narrative has been shaken, which causes great confusion to spirituality in postmodern society. Therefore, for the pastoral care of the *Wangtta* phenomenon, the psychological-social-theological dimension of understanding of a person has to be taken into consideration.

4. 5. 4. 1. Treatment within the family system.

Children in crisis, according to Chapman (1987:44-46), need love and acceptance, affirmation and support, and the example in an adult of steadfastness, of hope and promise, and of religious faith. However, in postmodern Korean society, the pace of life is becoming increasingly faster, the concept of family is dissolving, and only the achievement ethic is important. Children are consequently experiencing pressure to be a "super kid" with a support system that is smaller than before. The above situation is revealed in increasing parent-child conflict, in more autonomous and rebellious behaviour and attitudes of children and youth, in a less accepting and affirmative family atmosphere, and in a lack of conflict resolution skills. The increasing parent-child conflict results in failure at school, experimenting with drugs and indulging in alcohol, depression, and sexual dissipation. In this way the vicious cycle is continued and the situation is being aggravated by the deterioration of the moral standard of Korean society owing to the corruption of political and even religious leadership. The learned helplessness of children and youth drives them into depression, cynicism and hopelessness.

On May 20, 2000, a college student committed the crime of killing, dismembering and dumping the bodies of both his parents. The school that he attended was a prestige school, and the standard of living of his family was upper middle class.

meaning and disappeared since the civilian democratic government "of the people, by the people, for the people" has been realized.

According to the report of Prof. Lee (2001:16) that included an interview with the student,

He was a naïve looking slender young man. But his inner heart was swirling with hatred, anger from feelings of rejection, enervation and autism. His heart and spirit were dried up like a desert where nothing can grow. ...This is the fruit of over-competitiveness; conflict between parent-child and spouses, home and school; media violence; addiction to the Internet.

Lee (2001:34) described the college boy's family situation more specifically as follows:

Mrs. L had a strong elite mentality and was very stern in disciplining her sons to be the best, but very stingy in giving loving care and proper appreciation. His father was a retired military personnel who was awarded twice in the Vietnam War. The family atmosphere resembled that of an army. The mother was hysterical and had to take sleeping pills. She tried to compensate for her frustrated dream to be the first lady of Korea by producing prestigious sons, and by participating in religious activities. The mother had married a military man under the military government, thinking it would be the shortest route to achieving power. The student and his brother were both abused. The brother resisted and was able to escape from being harmed, but the student was rather passive and introverted and thus suffered incurable harm.

Rowatt (1994:363) expressed such situations as follows: "...convictions that they are not able to live up to their successful parents and older sibling, and feelings of dissatisfaction with themselves, seeing no possibility for change in the future, then they are filled with fantasies of violence and self-destruction." This might explain what happened to that student. The extent of the generation gap between different generations in Korea is beyond the imagination because of drastic social change: the change from Agrarian Society to Postmodern Society by way of Industrial Society has occurred within 50 years. The Industrial Revolution and the technological revolution, which were epoch making events, occurred within the space of 50 years. It suffices to say that dealing with the issue of "communication between generations" in Korean society is a cross-cultural experience. Therefore, it requires the principle of cross-cultural counselling, because there is a great barrier to surmount in entering a different generational culture: adult culture and youth culture.

Incidentally, Korean culture used to be a "monoculture": one ancestor, one language, one tradition and one history. Therefore, Koreans presume and expect that others will think and behave just like themselves. The immediate reaction of Koreans when meeting a difference of view, or facing an opposing opinion is anger, which thus

directs them to avoid or ignore the difference, especially if it happens within the boundaries of the family. Augsburg (1986:26) said, "The capacity not only to 'believe' the second culture but to come to understand it both cognitively ('thinking with') and affectively ('feeling with') is necessary before one enters cross-cultural counselling".

Until now, Korean parents (especially mothers) were thought to be in a close relationship with their children, knowing them and their situation well. But in many cases of school violence and *Wangtta*, mothers confessed that they did not know and never even thought about the real lives of their children. It is necessary for Korean parents and adults (including pastoral caretakers) to adopt an attitude of sincere willingness to understand the culture of the young generation, and an attitude of humility that allows for true dialogue. Emerson (2000:265) argued as follows: "The community of response to the postmodern condition must be a community marked by: caring, awareness of its own place in the doctrine of the 'Fall,' a capacity for advocacy, and a capacity for healing. ...All this requires in a community of faith and practice a degree of humility that allows for true dialogue." Before, the pastoral caretaker or psychologist was thought to be an expert in therapy, but in postmodern culture, the perspective of the participation of the counselor with the counsellee as an equal human being is pointed out by Boyd (1998:317) who depicts the situation as follows: "only in a respectful pastoral conversation can parishioner and pastor begin working together to form a problem-dissolving process that evolves into a solution-generating, future-creating reality".

Besides, Kirwan (1984:74) contended,

For development of a positive self-identity, an individual today must be close to someone of the same sex who is well adjusted and also perceived as an authority, ideally the individual's parent. Their relationship should be open and genuine, so the younger person can interact with the authority figure in such a way that knowledge, respect, and love ensue. As that type of relationship grows, the younger person will take as his or her own the values, goals, ideas, and behavior of the authority figure. A healthy concept of self is basic to the development of a strong sense of identity.

As we can presume, the difficulty in communication and relationship between generations must affect the process of establishing self-identity and self-esteem. As a result, the improvement of the parent-child relationship and communication will enhance the effectiveness of establishing a child's self-identity and will facilitate the solution of a child's crisis or trouble.

Balswick & Balswick (1989:20) proposed a theology of family relationships as follows:

A theology of family relationships involves four sequential, but nonlinear, stages: covenant, grace, empowering, and intimacy.....The logical beginning point of any family relationship is a covenant commitment, which has unconditional love at its core. Out of the security provided by this covenant love develops grace. In this atmosphere of grace, family members have the freedom to empower each other. Empowering leads to the possibility of intimacy between family members. Intimacy then leads back to a deeper level of covenant commitment. The sequential change is depicted by a spiraling inward in order to represent the potential for family relationships to grow into ever deeper levels of mutual commitment, grace, empowering, and intimacy.

When a family relationship is built on the basis of unconditional love, the attitude of accepting and forgiving can be evoked, and the behaviour of thanking and empowering each other is encouraged, then they can share whatever idea or emotions they have with one another and feel that they are understood and loved, then they can dedicate their lives to their family. However, if the family sets its basis on conditional love and law, they will be busy criticizing and condemning one another, ignoring one another's right or authority, and trying to stay away from one another. Then there is no love or dedication in that family.

Balswick & Balswick (1989:104) contended that the central element of parenting is empowering children to maturity, saying that empowering "involves loving and serving others and helping them mature spiritually". They further argued that "parental empowering is the affirmation of the child's ability to learn, grow, and become all that one is meant to be as part of God's image and creative plan" (117). Therefore, they suggest that the role of parents of teenagers should be "modeling and participating" - just like the relationship of player and coach. Korean parents need to be directly engaged in activities with their children. They further presented the role of parenting up to the stage of "delegating", which is "the beginning of an adult relationship of mutual respect that empowers children to become their own persons" (120). The Korean family system has to be reformed and the family atmosphere has to become more relaxed to lessen the stress, to enhance the self-image of children, and to overcome crises and problems especially those such as the *Wangtta* phenomenon.

4. 5. 4. 2. Treatment within the school system and the peer group

During the period of industrialization, the Korean military government had one educational goal, that of "producing diligent skilled manpower that fulfils the quest

for mass production” [my translation] (Cho, 1997:11) without protesting against the ideological governing policy of an unorthodox leadership that was founded by a coup. Even parents united with school teachers and the system in encouraging their children to obtain the appropriate knowledge by concentrating on simply digesting the given information. As a result, Korean society was formed into a simple unified society, with members who are lacking in the creativity and autonomy needed for choosing and deciding for themselves. Cho (1997:79-80), professor of the education department of Yonsei University, analysed the Korean educational milieu as follows: “in the milieu of bureaucratic authoritarianism ...the severity that required only compliance withered the curiosity for learning, and destroyed spontaneous interest” [my translation]. The children manifested not only passivity and bitterness within this educational system, but also gave expression to their frustration and anger through anti-social behaviour, such as insolence towards adults, vandalism, school violence and participation in crime.

Consequently, a democratic school atmosphere and flexible school curricula based on the learning ability and aptitude of children are urgently needed. A holistic educational policy that encourages the formation of a well-rounded person, equipped with a balance between knowledge and temperament, has to be established. And exaggerated competitiveness has to be reduced by appointing people to positions not by contact with an academic clique but by their ability. Then Korean children will become gentler, and their mental flexibility will be restored when they allow for personal uniqueness and accepting those who are different to themselves. The style of education has to be changed from that of information cramming to that of mutual dialogue and discussion of various subjects and agendas such as the *Wangtta* phenomenon and school violence. In such a milieu, pupils can share their experiences of being *Wangtta* victims or perpetrators or observers. Eventually, the impact of the *Wangtta* phenomenon has to be solved through group awareness and dynamics, which is one way that group therapy can assist those involved to accept and be reconciled with one other.

Kail and Cavanaugh (2000:129) pointed out that children in the preoperational thinking stage (early childhood) “typically believe that others see the world – both literally and figuratively – exactly as they do. Egocentrism is the difficulty in seeing the world from another's outlook.” They further contended that the preschoolers' growing communicative and social skills make it easier for them to cooperate. Roberts and Strayer (1996:447-470) insisted that contextual factors played a role in

promoting altruistic behaviour, saying that, "in fact, research indicates that altruistic⁴⁸ behavior is related to perspective-taking skill. Youngsters who understand other's thoughts and feelings, share better with others and help them more often." Kail and Cavanaugh (2000:181) also described the precondition of altruistic dispositional characteristics of the preoperational stage: "children are more likely to cooperate if they see peers who are cooperative", children are "strongly influenced by response to their cooperative overtures". Further, Kail and Cavanaugh (2000:185) proposed three ways to improve children's cooperation "parents can foster altruism in their youngsters by using reasoning to discipline them, behaving altruistically themselves, and by praising the children's altruistic acts". These proposals provide meaningful insights for this thesis in its attempt to provide a solution for the *wangtta* phenomenon. Because *Wangtta* is a product of narcissistic postmodern culture and children need an altruistic attitude to their own peers, their cooperative attitude and altruistic behaviour have to be enhanced. If the egocentric behaviour of preoperational stage children can be influenced by example, then all the more so will the behaviour of sociocentric concrete operational stage primary school children be influenced by examples of good behaviour. In reasoning with such children, "role taking" and "developing the ability of empathy" by imagining the sufferer's situation will be helpful.

4. 5. 5. Important Themes of Pastoral Care To *Wangtta*

4. 5. 5. 1. Vision of hope (Shalom)

Under the reality of the *Wangtta* phenomenon, a pastoral counsellor has to cherish a hope and present a vision, for the state of free from *Wangtta*. It reminds us a vision of shalom of Ezekiel. At the time of international upheaval, after the fall of Jerusalem, in the middle of total destruction, the God of Israel, through Ezekiel, proclaimed the message of restoration turning from the harsh message of judgment to a message of shalom. With the message of new covenant, covenant of peace, the Lord encouraged and sustained His people. In the middle of total desolation of children's spirituality in postmodern society, we wish to have a hope, a vision for future, that Korean children gather together share their feelings to lighten their burden, that they help one another in times of trouble, and live harmoniously. Hope encourages people to keep going and empowers them to search further for a solution. With that hope and vision in mind, a pastoral counsellor has to reach out to Korean children in the middle of *Wangtta* phenomenon.

⁴⁸ Altruism: prosocial behaviour such as helping and sharing in which the individual does not benefit directly from his or her behaviour (Kail & Cavanaugh, 2000:611).

Stannard (1982:78-80) identified faith, hope, love, and forgiveness as the spiritual needs of children in crisis:

A person who has faith in God is at peace and able to trust other people. ...Without faith a person is fearful and anxious. ...People with hope are positive and optimistic. Without hope, negativism and depression ensue. ...Love brings a sense of self-worth and dignity, a sense of belonging. ...Forgiveness lifts the burden. Without forgiveness, a child will be burdened with guilt, making it even harder to handle a crisis.

Children need faith, hope, love, and forgiveness as their spiritual virtues to recover from the destructive impact of *Wangtta* phenomenon. Actually, despite their different roles as victim, observer and perpetrator, they are all in the same situation: not only the victims of *Wangtta* but also the perpetrators and observers are also the real victims of the *Wangtta*. They all have to be delivered from being victimized. It is not sufficient for one party to cease to exist, they all have to coexist. Therefore, the solution is neither in “staying away from each other”, “vengeance”, nor “being trapped in the feeling of hatred”, but in reconciliation and liberation.

4. 5. 5. 2. Reconciliation and forgiveness

However, “reconciliation must, therefore, presuppose liberation. But, ... freedom is freedom for as well as freedom from” (Fackre, 1984:35). Children have to be freed from guilt and hatred, they have to be freed for reconciliation. They need to be forgiven, at the same time, they need to forgive. In this respect, Falconer (1988:5), who wrestled with the struggle in Ireland, shed illuminating light as follows:

Reconciliation cannot be cheap and failure to bear its cost will intensify alienation and the separation of our different memories and histories. ...Forgiveness emerges when each eventually is empowered to be free. Resurrection occurs. Out of the despair and alienation of fractured relationships, hope, new life and new creation are born through the acceptance of responsibility and the appropriation of the history of the other.

Therefore, first of all, the parties involved in *Wangtta* phenomenon have to frankly acknowledge what had happened within them and accept mutual responsibility for the outcome. Moreover, they have to recognise that they are inter-related: they need one another and they have to co-exist in shalom.

The victims of *Wangtta* bear a bitter memory of being belittled, and their proper self-image and God-images have been shattered. According to Falconer (1988:1) memory

works “as the root from which the self-understanding of their identities by individuals and groups emerges”. However, “Memory is always selective. ...and we remember by telling stories” (Santer, 1988:128). Memory constitutes the preservation of a selected interpretation of an event. Therefore, the victims have to cleanse the hurts of their memories in order to restore their self-image and God-images. Kearney (1988:11) argued, “by creatively reinterpreting the past, narrative can serve to release new and hitherto concealed possibilities of understanding one's history”. The pain of violence and reinterpreting within this process of remembering suffering might bring disruption for the time being, but eventually will bring restoration of a real image of self and God. Schreiter (1992:32-33) stated that,

Violence is an attack on our sense of safety and selfhood. Suffering is the human struggle with and against pain. It is the experience of the breakdown of our systems of meaning and our stories about ourselves, and the struggle to restore those senses of safety and selfhood. ...Suffering only becomes redemptive or ennobling when we struggle against these corroding powers and rebuild our selves in spite of the pain we are experiencing.

In the middle of the *Wangtta* phenomenon, victims of violence must tell their story over and over again in order to escape from the impact of the narrative of the perpetrator. As the victims recount their own narrative, little by little they begin to construct a new narrative of truth that can include the experiences of suffering and violence without allowing those experiences to subdue them. Only when the victims discover a ‘redeeming narrative’, that is, reconstruct their memory, can they be freed from the bondage of being belittled and can they experience the empowerment to stand up to it. This can be called an experience of inner healing, which is a form of spiritual healing as described by Malony (1985:579,580), “it is a process wherein the Holy Spirit restores health in the deepest aspects of life by dealing with the root cause of hurt and pain. Basically it involves a two-fold procedure in which 1) the power of evil is broken and the heritage of wholeness that belongs to the Christian is reclaimed, and 2) memories of the past are healed through prayer.” This healing of memories and reshaping of narratives is a process that can be enhanced by using the resources that the Scriptures gives us, especially the story of the passion, death, and resurrection of Jesus Christ.

Only when the victims have passed through the healing and empowering experience can they think of forgiveness and reconciliation as they then have a gentle and merciful attitude towards their persecutors. Schreiter (1992:37) coined the term “orthopathema” and argued that “we need to find an orthopathema, a right way to suffer, ...At the heart of the orthopathema is an act of fundamental trust, a faith, in the

new narrative. ...A right way of suffering involves regaining our humanity". Often *Wangtta* victims show symptoms of having bitterness in their hearts and alienate themselves from people; sometimes they are full of anger and hatred, consequently trying to find ways for revenge, sometimes yielding their lives to frustration or even taking their own lives. But healing the scar of *Wangtta* includes the processes of reconciliation and forgiveness. Therefore, Schreiter (1992:59-60) contended, "the victim is the one who begins the process of reconciliation, the victim is called upon to turn to God and experience God's reconciling grace, and so, himself or herself, to become the agent of reconciliation. ... Reconciliation is not a skill to be mastered, but rather, something to be discovered. Reconciliation is more a spirituality than a strategy".

Although the *Wangtta* observers did not inflict direct harm on any victims, they are still participants in the violence directed toward their own peers, through their silence and acquiescence. For this reason, they are harassed by an inner voice convicting them of guilt because their cowardice prevented them from standing up for justice and fairness. Schreiter (1992:23) pointed out, "it is often their silence, not their words, that makes them participants in the violation of those who suffer". Therefore, the observers have to name and examine the harms that they have done and they also have to be forgiven. Then the real meaning of reconciliation will come about and they will be freed from their feelings of guilt.

Meanwhile, a general trend of the contemporary *Wangtta* phenomenon is that the perpetrators of *Wangtta* are condemned by public opinion as being oppressors or evildoers during and after the period of a court case. Their conscience also accuses them of being mean and ruthless especially at the death of a peer by suicide. The stigma of "perpetrator of *Wangtta*" will follow them for the rest of their lives and they will have to carry that label forever. Yet, *Wangtta* perpetrators are victims, too. They have to be delivered from their inner and outer blame, they have to be forgiven for their errors. If the perpetrators continue to be blamed, they will be preoccupied in defending themselves and denying what they had done.

However, as Falconer (1988:91-92) pointed out, "through the forgiveness of sin the other [perpetrator] is freed from the burden of the past and is empowered to take responsibility for his or her own actions. Forgiveness, then, is an exercise of power itself, which counteracts the destructive modes of the exercise of power and releases people to act anew." Through this process of forgiveness, perpetrators, observers and even victims are empowered to be and to enter a new relationship which is able to

embrace the memories of hurt and alienation. Reconciliation makes of both victim and oppressor a new creation and will eventually lead them to the state of shalom, free of the *Wangtta* phenomenon.

4. 6. SUMMARY AND CONCLUSION

The primitive sense of self-image and God-images of children, according to Stern, are roughly formed around the time of two years of age. As they pass through the period of young childhood (preschool period), with the capacity of mobility, language, intelligence and intention, children amend their self-image and God-images on the basis of reflections from others. But, their relationship is fairly limited within the boundary of family or relatives who are still favourably disposed toward them, and thus the reflection is mild. At the time of entrance to primary school, they basically have their own sense of self and God. However, their sense of self and God is very fragile, yet it still has to pass through the cold test of reality. Their boundary of human relationship rapidly widens from family to teachers, classmates, school friends and other adults. The reflection and estimation that the children receive is rather official and cold, being based on their academic achievement. This is especially so in Korean society.

In addition, the drastic social change and impact of postmodernism have shaken the sense of security that children need most, so that their self-image is damaged and their God-images are distorted. Particularly in postmodern society, the spiritual dimension of human life is ignored and devastated and the human being is thrown into deep confusion and shock. At this time, the blow of the *Wangtta* phenomenon on primary children demolishes the self-image of Korean children. In postmodern pastoral care the spiritual dimension has to be included and emphasized. The child's self-image has to be reestablished through the reframing of God-images.

The God-images that have to be reintroduced are particularly those of the mighty creator of this universe and humankind; of the mighty God who at the same time is the suffering servant who loved human beings so much that he overcame the weakness of man and eventually conquered the power of death and evil; of a merciful and loving shepherd who experiences all hardships to save a wayward lost sheep; and of this God who as our friend and Saviour becomes our partner for life and stays with us through our journey. These God-images will recover a sound self-image for and empower the victims of *Wangtta* to endure and to have hope for the future, and will encourage the observers and perpetrators of *Wangtta* to ask forgiveness and assume

GENERAL SUMMARY AND CONCLUSION

1. Hypothesis and Methodology Summarized

Contemporary society faces great confusion due to the drastic social transformation and the attack of postmodernism. In Korea, the problem of children is revealed through their delinquent behaviour and especially in *Wangtta* phenomenon, but their real problem is in the disarray of their relationships and the damage to their spirituality. Their human relationships are disturbed and confused: the relationships with God, with self, with parents and friends, and with the world. The hypothesis is that, in terms of theological anthropology, the self-image and God-images are inextricably intertwined and greatly affect the person's potential for getting over his or her difficulties in life. Helping children to establish a healthy self-image by way of acquiring appropriate God-images will accelerate the healing process. This is done because establishing appropriate God-images will change their view of a problem and of other people and even their attitude to life, thereby promoting more constructive and purposeful actions by the children. Such images will eventually instil hope and foster the development of faith. As a result, the establishment of a sound self-image and God-images at the right time, according to the child's developmental process, can even constitute preventive treatment for any future crisis experienced by the child.

The drastic social change resulting from rapid industrialization and the influence of postmodernism has disturbed and shattered the self-image and God-images of children. In mass culture, the meaning of the individual can be minimized and manipulated by the mass media, and as a result, the view of the individual as bearing the image of God is easily overlooked. Therefore, the child's God-image has to be represented, redirected and reframed according to the Christian view at the time of crisis and according to the development process. This can improve their self-image and it will eventually be the source of healing for him/her. The problems of disarray in human relationship can be healed by activating communication and evoking understanding and achieving shalom by way of exercising forgiveness and reconciliation among all the parties concerned.

With these hypotheses in mind, a combined theoretical and empirical study was conducted. Firstly, a literature study was undertaken using the comparative method. Then, through a questionnaire (Chapter 3) which used the participatory observational method, the self-image and God-images of Korean children were explored. Then, the

process of formation of self-image and God-image and how it influenced the problem solving ability of primary school children were examined.

In Chapter 1, Korean culture in transformation was explored. Korean culture, in spite of its long history and frequent wars, has depicted as a “monoculture”. Koreans have not experienced a diversity of languages, ancestors, traditions or cultures. They were not familiar with the “different-ness” of other people. Living with “different-ness” only reminded them of “living with the enemy”, the Japanese occupation of Korea in the early part of 20th century. Therefore, differences of opinion and ideas make them nervous and impatient, and as a result, they were not prepared to accept the fact that a difference of opinion or conflict of view might exist between people. However, at the beginning of the new millennium, in Korean society, the pressure of drastic change became a part of daily life. Korean culture is experiencing the ongoing process of radical transformation. Korean society has witnessed two epoch-making events within the last 40-50 years: the industrial revolution and the technological revolution, which have totally transformed the basis of society. Therefore, most Koreans are in confusion and the generation gap has widened excessively. Ultimately, communication between generations has been blocked and sometimes cut off entirely.

In Chapter 2, the nature and influence of postmodernity has been investigated. Postmodernism as a reaction to, and questioning of, the veracity of modernism, represents a timespan, an ideology and a cultural phenomenon. In the very essence of postmodernism lie: hyperconsumerism, the idea that there is nothing that cannot be purchased by money; cynicism to truth and universality; denial of all kinds of metanarratives; rejection of tradition, and mockery of authority. In addition, the individual is atomized, saturated and manipulated by the mass media. At the same time, the culture of pleasure has spread and pervaded the whole of Korean society. The spirituality of contemporary Korean society has been disturbed and violated. Therefore Koreans in postmodern society have been thrown into great confusion. This is the impact of the wholesale paradigm shift resulting from a drastic social and cultural transition.

Many young children live stress-filled lives owing to families that have become dysfunctional in the middle of this social turmoil. And even in normal families, because Korea is a very competitive society, young children are easily labelled “failures” in the primary school period already. Since these children have experienced the feeling of “rejection” so many times, they are frustrated, feel a helplessness and hopelessness. Therefore, because of internal weakness and timid self-esteem or self-

image have been pointed out as the core of the Korean children's problem. They are smart, jolly, and have great potential for development but, because of their inner weakness, they are easily abused and threatened and turned out to be troublemakers. Eventually, they show the symptoms of Antisocial Personality Disorder and plunge into irrational behaviour. In other words, their value system and worldview have been shaken and devastated.

Postmodernism has dealt them a deadly blow and destroyed their spirituality. The Korean children's problem in postmodern society has to be dealt with from the perspective of spirituality, that is, in relationship to their God-images, since the essence of spirituality can be depicted as the awareness of the presence of God. In the middle of the confusion resulting from the social turmoil, the children have lost their self-image as "God's creatures created in His image" and their self-image has become distorted and crushed.

In Chapter 3, the meaning of spirituality and the spirituality of Korean children, especially in relationship to the phenomenon of *Wangtta*, have been examined. Spirituality can be described as "the total integration of faith and everyday life that is connected to an awareness of the presence of God", on the basis of the contention of McGrath (1994:33) and Thayer (1985:13). The *Wangtta* phenomenon was identified as a unique cultural product of Korean society as that society underwent drastic social transformation. *Wangtta*, as one form of anti-social behaviour of Korean children in the middle of the confusion of drastic social transition and the severe stress of postmodern society, is a kind of group assault on one of their own peers, by totally alienating and humiliating a person who has a timid self-image. The *Wangtta* phenomenon has been explained as the expression of the "will to power" of the narcissistic postmodern personality, and as the outcome of virtually losing one's real identity under the severe stress of learned helplessness, and of frustration from the emphasis on achievement in an excessively competitive society. The *Wangtta* phenomenon is clear evidence of the reality of a devastated spirituality.

In Chapter 4, the inextricably intertwined relationship of self-image and God-image was explored through the human developmental process, in terms of theological anthropology. The self-image and God-images of children, which are roughly formed in their early childhood, have to face amendment on the basis of the reflections of others during the primary school period. However, the sense of self and the God-image are very fragile to have to pass through this severe time of testing. The children's boundary of human relationships was rapidly broadening from family to

teachers, classmates, school friends and other adults. The reflection and estimation that the Korean children received was rather cold and sometimes was skewed on the basis of their academic achievement only. Besides, the drastic social change and impact of postmodernity had shaken the sense of security that children need most, with the result that the self-image of children was damaged and their God-images were distorted. In postmodern society in particular, the spiritual dimension of human life has been ignored and devastated and the human being has been thrown into deep confusion and shock. At this point, the blow of the *Wangtta* phenomenon to a primary school children would demolish his or her self-image.

In postmodern pastoral care the spiritual dimension has to be included and emphasized. The child's self-image has to be reestablished through the reframing of the God-images. The God-images that particularly need to be reintroduced are: the mighty creator of this universe and of human beings; who is at the same time the suffering servant who loved human beings so much that he overcame the weakness of man to eventually conquer the power of death and evil; the merciful and loving shepherd who faced all hardships to save a wayward lost sheep; and God, our friend and Saviour, becomes our partner for life and stays with us through our journey. These redirected God-images help to recover a sound self-image and empower the victims of *Wangtta* so that they can sustain a hope for the future; and encourage the observers and perpetrators of *Wangtta* to ask forgiveness and take responsibility for their actions. These God-images lead all human beings to have an awareness that we all, not only victims but also observers and perpetrators, depend on God's grace and mercy to continue our lives. This awareness empowers us to accept and embrace one another in forgiveness and reconciliation, and eventually leads us into shalom that the creator God intended for humankind.

2. Future Suggestions

Some suggestions to the churches and pastors, teachers and the educational authorities in Korea for immediate actions are strongly recommended to provide better environment for children.

For Churches and pastors

The crisis in postmodern world can be said to be the crisis of spirituality, therefore, churches have to exert following things:

1. Enhancement of the awareness of spirituality and development of mature faith.
2. Understanding and analysis to a new subtle trend of cultural influences and search for the answers for example, to the advent of postmodernism.
3. Education through Bible study and awareness training program for establishment of an appropriate self-image (Christian self-esteem) and understanding of appropriate God-images.
4. Holding seminars and group workshops about Christian counselling: especially in the area of the application of faith into real life situation, such as sharing experiences and providing spiritual guidance to the phenomenon of *Wangtta* (*Wangtta* dynamics, symptoms and process of recovery).
5. Activating and utilizing the support groups and prayer meetings.
6. Establishing a warm Church environment: freedom of accepting and forgiving one another's weakness, mistakes and errors.

For Family and Parents,

1. Determine the priority of life and have time with their children and listen to and share of their hopes, wishes, visions and dreams including their problems and dilemmas.
2. Slow down, relax and provide warm atmosphere of human relationship with less tension of life, not minding and sticking to achievement ethic.
3. Encourage their children to express their feelings, emotions and even frustrations, struggles in life situation.
4. Empower their children with support even under shrinking conditions.

For Teachers and educational authorities.

1. Establish long term goal of education (equip students with well balanced mature personality for the benefit of community and individuals) and set priorities of their educational principles.
2. Do not emphasize the achievement ethic and do not evaluate children with it.
3. Provide a more free and relaxed class environment.
4. Encourage the group activity that enhances the cooperation and friendships.
5. Value the genuine humanness and encourage to respect individual uniqueness.

3. Contributions

1. This research is a type of cross-cultural counselling that has attempted to apply the Western theory of pastoral care to the Eastern Korean children's situation. The condition of life in Eastern society is becoming very complicated and Eastern people need help with their problems in life. The "know how" of Western pastoral care, which has a long history, can be applied to Eastern life with sensitivity and respect for the other culture.
2. This research is about pastoral care for children. There is much study of infants and teenagers but the study of primary school children is often neglected perhaps because this period is regarded as the latent period by Freud and, as a result, children at this stage are thought not to have problems. The careful study of children assists in understanding more exactly of their situation, way of thinking, and the reasons for their problems, and provides efficient pastoral care to children.
3. This research is about pastoral care with a spiritual dimension. Pastoral care is part of pastoral theology, which is included in practical theology. Practical theology, as part of theology, is related to the church's praxis. As a result, practical theology takes the theological anthropological perspective that bases the understanding of human beings on the Christian perspective. Postmodernity has caused great damage to the spirituality of contemporary people. In contemporary society, the understanding of

humans and their problems has to be dealt with through the spiritual dimension in order to effect a truthful transformation.

4. This research is an attempt to assess the God-images that are intertwined with the self-image, not only in theory but also empirically. In particular, by utilizing the questionnaire, the study made a special attempt to establish beyond doubt the veracity of the theoretical work. The veracity was established by describing the reality of Korean children concerning their self-image and God-images using their own words.

5. This research is a practical trial to seek the solution to the urgent problem of contemporary Korean children, in particular *Wangtta* phenomenon, through a Christian perspective.

4. Final Remarks

Right now, in Korea as a solution for the widespread *Wangtta* phenomenon, the general trend is that it often leads to a court case. Moreover, it has become evident through the process of the trial that many more children, not only the victims of *Wangtta* but also the perpetrators and observers, turn out to be “the defeated” who have just as deep scars in their hearts and even more enduring wrinkles in their spirits. Even if a victim is awarded some compensation, it does not make up for the mental damage he/she has suffered, and the victim is then branded as the person who accused his/her peers in court. The result is that the victim is further alienated from his/her peer group. Perpetrators are labelled “delinquents” and have to bear the label and guilt as long as they live. Observers will be seen as “cowards” who only sought their own advantage and ignored their friend’s suffering. Moreover, the friendly relationship is totally damaged without leaving any chance of reconciliation and the children’s spirituality is shattered without leaving any room for healing. The outcome of the court case then is that the parties - victim, perpetrators and observers - are all damned. The researcher is convinced that only through an attempt to achieve shalom - through forgiveness and reconciliation - and to provide a milder atmosphere for the children’s world will the solution to the *Wangtta* phenomenon be found.

It is from this perspective that this research, as an attempt to seek a Christian solution to a symptom of spiritual devastation in postmodern Korean children, that is the *Wangtta* phenomenon, has to be evaluated as necessary and valuable. I hope that this

research will be the cornerstone of the well-being of Korean children who desperately need help in their struggle to grow to be a helpful adults and to build a society that is full of shalom.

QUESTIONNAIRE

You do not need to write down your name.

Please put circle or write down your immediate thinking on the questions.

1. sex: (boy, girl) 2. age: , grade:
 3. your religion (Christian, Buddhist, Confucianist, Catholic, etc.:)
 4. Generally I think I am an OK person. (Yes, No)
 5. Generally I think I receive (unfair treatment, or help or favour).
 6. People think more highly of me than I think of myself. (Yes, No)
 7. How do you solve your problem ? [multiple choice was allowed]
(try to solve by myself, ask help from friends, feel miserable and cry,
think over how to repay, try to forget by doing something else,
burst into anger or frustration at people , etc:)
 8. Is there any person to resemble among my family? ()
 9. In my life, when is the most memorable moment? And what is the reason?
(,:)
 10. What if, someone bullying around me, what can I do?
(run away, take revenge, ignore, tell adults, appease or give bribe, etc:)
 11. How do you feel, when you hear the word *Wangtta*?
(get angry or fell bitterness, feel pity or depressed, feel fear,
want to repay, want to escape or self-hurt, I do not know,)
 12. Have you ever been in a situation of *Wangtta*? (Yes, No)
 13. How many friends do you have, with whom you can share your problem ? ()
 14. I believe in God (God's existence). (Yes, No)
 15. I believe God loves me. (Yes, No)
 16. What is that you like about God? ()
 17. Is there one thing that I do not like about God? ()
 18. When I am happy, I thank God. (Yes, No)
 19. I think God is for me (on my side).
(Yes, No : reason -)
 20. Is there anything that I can imagine when I hear the word "God"?
(good friend, Saviour, fearful king, kind father, etc.:)
 21. Has the view of God ever changed ?
(Yes, No : reason -)
- Thank you for your works!

설 문 지

이름은 쓰실 필요 없습니다.

1. 성별 (남, 여) 2. 나이: 만 ()세, ()학년
3. 종교 (기독교, 불교, 천주교, 유교, 그외:)

아래 질문에 즉각 떠오르는 답에 동그라미를 하거나 대답을 써주십시오.

4. 나는 대체로 이만하면 꽤 괜찮은 사람이라고 생각한다 (예, 아니오)
5. 나는 대체로
(불공평한 일을 많이 당하는 편, 남에게서 도움이나 호의를 받는편) 이다.
6. 다른 사람들은 내가 생각하는 나보다, 나를 더 좋게 생각한다(예, 아니오)
7. 고민거리나 힘든 일이 생기면 대체로 어떻게 해결하는 편인가?
(혼자 끙끙 거린다, 친구에게 도움을 청한다, 속상해서 운다.
어떻게 양갈음할까 연구한다, 잠을 자거나 음악을 듣고 잊어버리려 한다,
남에게 화를 내게 된다, 그외:)
8. 내 모습을 바꿀수 있다면, 가족 중 누구처럼 되고 싶나?()
9. 이제까지 살면서 가장 기억에 남는 때는 언제이며, 그 이유는?
(언제: 이유:)
10. 나를 못살게 구는 사람이 있다면, 어떻게 대처하나?(도망간다, 양갈음한다,
무시한다, 어른에게 말한다, 뭐 사주거나 달랜다, 그외:)
11. 왕따라는 말을 들으면 어떤 느낌이 드는가? ()
12. 왕따를 당한 적이 있나? (예, 아니오)
13. 고민이 생기면 의논할 수 있는 친구는 몇 명이나 되나? ()명
14. 나는 신(하나님)이 있다고 믿는다. (예, 아니오)
15. 나는 신(하나님)이 나를 좋아한다고 믿는다. (예, 아니오)
16. 신(하나님)에 대해 가장 좋아하는 점이 있다면? ()
17. 신(하나님)에 대해 싫어하는(섭섭한) 점이 있다면? ()
18. 내가 행복할 때, 나는 신(하나님)께 감사한다. (예, 아니오)
19. 신(하나님)은 내 편인 것 같다. (예, 아니오. 이유:)
20. 신(하나님)하면 제일 먼저 떠오르는 모습은?
(친구, 구세주, 무서운 임금님, 좋은 아버지, 그외:)
21. 하나님에 대해 내 생각이 바뀐 적이 있다면, 언제이고 그 이유는?(있다,
없다 : 이유 -)

☺☺☺ 감사합니다. 수고 많이 하셨습니다. ☺☺☺

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